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THE CULDEES OF IONA.*

IN or about the year 563, Columba, with twelve faithful followers, left his native country of Ireland, (that land so celebrated for the early establishment and cultivation of Christian communities as to be distinguished by the peculiar title of "the Land of the Saints,") and came, as the Venerable Bede records, "to preach the word of God to the provinces of the Northern Picts." After converting that nation to the faith of Christ by his preaching and example, he is said by the same historian to have received from them the island of Hii, (variously called by that name, and by those of Iona and Icolmkill, &c.,) for the purpose of erecting a monastery, of which he was the first Abbot, his companions forming a college or community of elders. Iona is a small island of considerable comparative fertility; separated from Scotland by a narrow channel, and only about three miles in length and from half a mile to a mile in breadth. The view of it, according to Pennant, is very picturesque; the east side exhibiting a beautiful variety; an extent of plain, a little elevated above the water, almost covered with the ruins of the sacred buildings, and with the remains of the old town still inhabited. Beyond these the island rises into little rocky hills, with narrow verdant hollows between, numerous enough for every recluse to take his solitary walk undisturbed by society. In this retirement, surrounded only by barbarous tribes, and exposed to the incessant ravages of warlike pirates, religious zeal induced Columba and his followers to devote themselves to the labours of their profession. Tradition says, that they succeeded a settlement of Druids who had previously been established there. The name which has attached to these pious brethren has been the subject of much dispute as to its origin. We are ourselves satisfied that the proper derivation of Culdees is the Gaelic one, from cuil, ceal, cel, or kil, the retreat or *cell* of a monk.

The early progress of this foundation, (as much the seat of learning as of religion and missionary zeal,) till its establishment extended over Scotland and came in contact with the efforts at proselytism made during the same period by the immediate disciples of Rome through the Saxon kingdoms of Britain, is necessarily involved in great obscurity. The prin-

* [A correspondent has furnished the following observations on a subject inquired after in a former Number.]

cial establishment at Iona suffered great vicissitudes. It was burnt by the Danes in 797 ; a second time by the same enemies in 801 ; and again, by other means, in 1069. In 805, the family of Iona (to the number of sixty-eight) was destroyed by Danish pirates ; and in 985, the same parties rifled the monastery and killed the Abbot with fifteen of his disciples. But it survived in its principal and many other great Scotch establishments. Iona was considered the great European school of theology, and its votaries were long the luminaries of this extremity of the globe, and carried their light thence into all parts of Europe ; the Scotchmen being for several centuries the most eminent cultivators of the sciences as then pursued. The peculiarities of the Culdee establishments in doctrine and discipline have been the subject of much angry controversy. To a certain extent they, in common with all the British churches, undoubtedly differed from the Church of Rome, and were consequently regarded by it with jealousy and opposed with vigour. Finally, (though probably not wholly till the fourteenth century,) they merged in the overwhelming influence of the Western Church, and are heard of no more.

But the fame of their piety, zeal and learning has survived, and commanded the respect and gratitude of those at least who reflect on the precious services rendered by those sanctuaries which formed the resting-places and retreats of science, however rude, during the storms of barbarism, warfare, and ignorance. On the remotest corner of the known world, among the storms of the northern seas, learning seemed to have fled for refuge to seats which it might be thought cupidity itself would not envy, and there she flourished till brighter days returned, and she could once again resume her abode in fairer spots and with more extended prospects of usefulness. With strong feelings of grateful respect and veneration, Dr. Johnson commemorates his visit to the ruins of this holy establishment. "We were now treading," says he, "that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavoured, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses ; whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such frigid philosophy, as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

Gibbon has also in his peculiar strain, and with the qualifications to be expected from him, borne a testimony to the merits of this establishment. "Iona," he says, "one of the Hebrides, which was planted by the Irish monks, diffused over the northern regions a doubtful ray of science and superstition. This small though not barren spot, Iona, Hy, or Columbkil, only two miles in length and one mile in breadth, has been distinguished, 1st, by the monastery of St. Columba, founded A. D. 566, whose Abbot exercised an extraordinary jurisdiction over the bishops of Caledonia ; 2d, by a classic library, which afforded some hopes of an entire Livy ; and 3d, by the tombs of sixty kings, Scots, Irish, and Norwegians, who reposed in holy ground." Touching this library a good deal has been told which inquirers will be apt to consider apocryphal. The story of Boethius is, that Fergus II., assisting Alaric the Goth in the sacking of Rome, brought away

in his share of the plunder a chest of books which he gave to the monastery of Iona; a sad anachronism, as the sacking was long before Iona was founded. Æneas Sylvius (afterwards Pope Pius II.) intended, it is said, when he was in Scotland, to have visited the library in search of the lost books of Livy, but was prevented by the death of the King, James I.; and some other stories are told which the reader may find in Pennant, and which are investigated at great length by Jamieson, in his "Historical Account of the Culdees of Iona." The result, perhaps, is, that no trustworthy evidence on the subject exists; and that the Culdee library rests in the same uncertainty as to its contents as do the libraries of other establishments of the same sort during the middle ages, about which nearly all that we know is, that from some or other of them we have almost all that we possess of the treasures of antiquity.

The Culdee establishments (which were in fact as much literary colleges as ecclesiastical institutions) derived their origin, as we have seen, from the ancient Irish and British Church, which by the Saxon conquest had been nearly cut off from European communications. Their institutions were singular: they could not, perhaps, well be otherwise in adapting themselves to their peculiar circumstances: but the nature of their variances from the Roman Catholic Church of the day, and, in particular, their precise jurisdiction over the Scotch Bishops, (whom it would appear they chose, ordained, and sent forth from the college of elders as their missionaries for the promotion of Christianity,) have been the subject of long and angry discussion. The Catholics have been always eager to disprove even the existence of any practical denial in early ages of the supremacy and unity of their church; and the English Protestant Episcopalians have been equally eager to oppose the Presbyterian zeal in which the Scotch have been sanguine enough to trace among the brethren of Iona, meeting and choosing one whom they should name and ordain as a bishop or overseer for a distant work, the true and primitive pattern of their own church government by Presbyters or Elders.

At the time when Augustine, by the command of Gregory, brought Christianity from the West among the heathen tribes of Saxons who had overrun Christian Britain, the remains of the primitive churches of the British isles were still flourishing in Wales and Ireland, and striving for the conversion of their Saxon invaders through such missions as that headed by Columba to the northern tribes of Picts. A short account which Bede gives of the mission sent from Iona into Northumbria to fix Christianity in that kingdom under Aidan, the bishop ordained for the purpose, will shew the progress making from that quarter; and will at the same time explain the peculiarities as to Episcopalian ordination which have given rise to so much discussion. Bede, in the first place, had said that Iona "is always wont to have for its governor a Presbyterian Abbot, to whose authority both the whole province and even the bishops themselves, by an universal constitution, ought to be subject, after the example of their first teacher, who was not a bishop, but a presbyter or monk. From this island," he adds, "from this college of monks (*collegio monachorum*) was Aidan sent, having received the degree of bishop. At which time Sergenius presided over the monastery as Abbot and Presbyterian." King Oswald, he further tells, "sent to the elders of the Scots, among whom during his banishment he had been baptized, that they might send him a bishop, by whose doctrine and ministry the nation of the Angles which he governed might be instructed in the Christian faith." He then relates that the elders held a council, and that "the faces of all who

sat there were turned to Aidan" (one of their number) : that "they determined that he was worthy of the episcopal office, (*esse dignum episcopatu*), and thus *ordaining him*, they sent him to preach" (*sicque illum ordinantes, ad prædicandum miserunt*) :—the old English Version says, "thus making him Bishop, they sent him forth to preach." To this mission the great and venerable establishment of Lindisfarne or Holy Island owes its foundation. At his death Bede further reports, that "Finan in his stead received the degree of Bishopric, being ordained and sent by the Scots;" and the same account is given of Colman, the successor of Finan, under whom the Roman institutions got the better of the Scotch.

To what precise extent the Culdees or any other branches of the old Irish and British churches differed from the Roman Church, it must now be a matter of difficulty to discover. It would be surprising if they did not differ to a considerable degree, considering their local separation and the very small extent to which up to that period the papal court could have exercised any supremacy, if the parties had been supposed to submit to it. The ancient British churches, left to themselves, followed the traditions of their immediate ancestors, and perhaps adopted (as in the case of the bishops) from time to time those institutions which the exigencies of particular cases pointed out. In truth, it is rather amusing to see such eagerness subsequently shewn by the papal court, to prove submission where obedience does not appear to have been thought of, either as being worth requiring on the one hand, or as ever likely to be asked on the other—where, in short, any submission which could have existed must have been merely theoretical. Nothing appears to be more probable in itself nor more consistent with historical testimony, than that the papal supremacy was gradual; that it arose out of many concurring circumstances, and was long doubtful even among its immediate neighbours. One cannot be surprised that the British Christians should think the supremacy of the Bishop of Rome strange doctrine to be preached and practically enforced upon them, when even several centuries later we find the bishop of an Italian see plainly saying, he would have his nose slit rather than recognize any supremacy in his brother bishop of Rome. (See Dr. M'Crie's *History of the Reformation in Italy*.)

There can be no doubt, however, that whencesoever the British and Irish derived their earliest Christian institutions, and however they maintained them after Saxon heathens had intervened between their establishments and the rest of Europe, considerable peculiarities were found to exist when the Romish and British missionaries came in contact with each other.

In doctrinal essentials there was probably then little difference. Pelagianism, it is true, had found its most favoured reception among the countrymen of its author, but the arguments of St. Germanus and St. Lupus, or the miracles which conveniently assisted in their enforcement, had, if we are to believe Catholic writers, eradicated altogether a heresy before most widely diffused.

Whatever we may think of the probability of this perfect restoration to doctrinal orthodoxy, the whole course of events, in the early progress of the efforts of the court of Rome, through Augustine and his successors, to convert the Saxons, shews that the Catholic missionaries met on their progress with missionaries employed on the same work from the ancient British or Irish church, who, in *some* points, differed very considerably from the Roman usages; that difficulties arose in consequence; that concession to a considerable extent was, for a time at least, found necessary and was accordingly made; and that, after all, the Catholic Saxon Church was one

moulded not exactly to the precise pattern of the orthodox church, to which the churches of Britain were at last finally reduced only after the Norman conquest. Gregory's letter of instructions, in which he honestly permits Augustine to overlook the prejudices of education, and to select from the customs of the various churches whatever was best calculated to promote the general interests of virtue and religion, bears direct evidence to the fact that some diversities were found to exist. That some of the British ecclesiastics carried their disapprobation of the Roman system so far as to refuse even to meet the western missionaries at the same table, is also matter of historic evidence reported by Bede. Probably Gregory never intended his concessions to extend to any resistance of pontifical authority; for, in answer to Augustine's inquiry how he ought to deal with the British bishops, the pontiff hands over these contemners of his authority to a tolerably summary jurisdiction; "*Britanniarum omnes episcopos tuæ fraternitati committimus, ut indocti doceantur, infirmi persuasione roborentur, perversi auctoritate corrigantur.*" We have also authentic record of disputations on the comparative merits of the Roman and the independent plans, before the King of Northumbria (whose kingdom we have seen to have been originally converted by the Scotch elders), which ended in the discomfiture of Colman, their bishop of Lindisfarne. The King, after hearing both, declared his preference of the institutions of St. Peter to those of St. Columba and the rule of Iona; on which those of the latter party who would not submit, retired back to their parent monastery. The melancholy fate of the monks of Bangor, who fell by hundreds under the swords of orthodox Saxons, proves that zeal could go far to deprive even Christian professors of any favour from the new converts and their leaders.

Historical record and local tradition, both in Ireland and Wales, are in favour of the separate existence for a long period of this "old religion," as it is called. Ireland, in fact, was not completely subdued to the Roman rule till several centuries afterwards. Giraldus Cambrensis refers both in Wales and Ireland to the Culdees by name, and to churches of "the ancient religion," as existing in his day. And it may not be amiss to observe, that the Breton churches were long equally infected with taints of heresy and disaffection to the Roman see, which they doubtless owed to their communications with the ancient inhabitants of Britain.

To return more particularly to the Culdee or Scotch branch of this ancient and insulated division of the Christian church, it might have been more in due order of our narrative to have quoted ere this the testimony of the Saxon chronicle on the subject. It is too curious and important, however, to be overlooked. A. D. 560, "Columba Presbyter came to the Picts and converted them to the faith of Christ, those, I say, who live near the northern moors; and their king gave them that island which is commonly called Ii. In it, as it is reported, there are five hides of land, on which Columba erected a monastery, and he himself resided there as Abbot thirty-two years, where he also died when seventy years of age. This place is still held by his successors. The southern Picts long before this time had been baptized by bishop Ninian, who was trained up at Rome. Thenceforth, there ought to be always in Ii an abbot, *but no bishop*, and to him ought all the Scotch bishops to be subject—for this reason, that Columba was an abbot, not a bishop." John of Fordun, one of the oldest Scotch historians, says, that before the coming of Palladius "the Scots had as teachers of the faith and administrators of the sacraments, only presbyters and monks, following the custom of the primitive church."

It has been the custom of the controversialists, both of Rome and of the English Episcopal church, to hold, that the only difference between these old Christians and the Roman Catholics was about the observance of Easter. Bede's testimony, however, is, that Aldhelm, "by the order of the synod of his nation, wrote an excellent book against the error of the Britons, according to which error, as they do not celebrate Easter in the proper time, they hold a great many other things contrary to ecclesiastical purity and peace;" and we learn on the same authority, that "they would receive those things only which are contained in the writings of the prophets, evangelists, and apostles; diligently observing the works of piety and purity." "According to the example of the venerable fathers," he adds, "they lived by the labour of their hands;" and no more excellent portrait can be drawn of a pious, devout, and self-sacrificing missionary, than our venerable historian has exhibited of Aidan, the bishop chosen for Northumbria. In another old historical document, "the Register of St. Andrews," it is said, that "those who are called Culdees, lived more according to their own opinion and the tradition of men, than according to the statutes of the holy fathers." Among Catholic writers, it is obvious that, whether truly or falsely, the ancient system is decried as being in every respect of inferior and corrupt principle. William of Malmesbury says plainly that Wilfred, a Saxon monk, "refused to be ordained by Scotch bishops, or by those whom the Scots had ordained, because the apostolical see scorned to have any fellowship with them." In short, according to an old Cronykel, the country, till its subjection to Roman discipline,

"Rwyd and sympel all tyme wes,
Bot lyk a blynd wild hethynes."

"The rule which was followed by the disciples of Columba," says Dr. Lingard, (one of those historians who, as good Catholics, will see no wider deviation from the church than the Easter dispute,) "has not been transmitted to us by any Latin writer; and the Irish copies which have been preserved, are written in a language that has hitherto eluded the skill of the most patient antiquary. But Bede, in different parts of his works, has borne the most honourable testimony to their virtue. With a glowing pencil he displays their patience, their chastity, their frequent meditation on the sacred writings, and their indefatigable efforts to attain the summit of Christian perfection. They chose for their habitation the most dreary situations; no motives but those of charity could draw them from their cells; and if they appeared in public, their object was to reconcile enemies, to instruct the ignorant, to discourage vice, and to plead the cause of the unfortunate. The little property which they enjoyed was common to all. Poverty they esteemed as the surest guardian of virtue: and the benefactions of the opulent they respectfully declined, or instantly employed in relieving the necessities of the indigent. One only *stain* did he discover in their character; an immoderate esteem for their forefathers, which prompted them to prefer their own customs to the consent of all other Christian churches; but this he piously trusted would disappear in the bright effulgence of their virtues."

In investigating what were the leading points of distinction between a church which had been, as it were, cut off from the world, from all increase of light as well as from all contact of corruption, probability is certainly in favour of the differences being considerable, but it is also likely that they would be most prominent in matters connected with ceremonial observance. The disputes about Easter are admitted. The mode of tonsure is also stated

to have excited considerable discussion. Their anomalous and primitive common-sense plan of bishop-making is a point of much more importance, and, one would think, impossible to be gainsayed; while its existence renders that of many other primitive and simple observances highly probable. But we must be allowed to pause before we see, with our modern Scotch friends, a genuine Synod of Presbyterians settling at Iona; or fancy that the Reformation found sparks of their ancient spirit still glimmering and capable of being rekindled; and that the attachment of the Scotch, in later days, to the old standard of Presbyterianism is owing to the transmission of Culdee blood in their veins. In the absence of any very clear information on the subject, we may, perhaps, point at some of those errors of which Bede may be considered as recording the existence.

We have already noticed two heresies in discipline, and the more important heresy as to bishop-making; and we hardly think it worth while to bestow any arguments in defence of adding without hesitation, the very capital offence of troubling themselves very little, if at all, about the Bishop of Rome. Their heresy as to bishops, after all, probably, was not one founded on any previous theory or reasoning on the subject, one way or another. The name in their vocabulary, probably, had never acquired any such sanctity or dignity of character as priestly craft has learned to attach to it; and it seemed to them in nowise derogatory to the missionary's dignity, or to the good conduct of the church, that a few good and worthy men, by whatever name called, should, for the purpose of imparting the blessings of Christianity to a distant land, select one of their number, as fitted by his talent and character, and send him forth as the "overseer" of the flock seeking a shepherd. Perhaps, however, all the difference which this ancient church admitted between presbyter and bishop, was the conferring of the latter title on one set apart for a peculiar charge; on which system the several Scotch bishoprics were formed and established by this council of elders, as occasion arose, by the foundation of a church in each Heathen province.

It may gratify our curiosity and flatter national vanity to endeavour to find primitive churches on this verge of Christianity; steadfast in the simplicity of ancient observances, and bold in their maintenance of truth against the arts and power of the papal court; remaining single and uncorrupted, like the inhabitants of the Pays de Vaud, from age to age, of grasping usurpation and unsparing persecution; but we are afraid that history will not vouch for such a picture, however pleasing, among the ancient Christians of Ireland or Scotland. There are certainly several points on which there is strong reason to believe that these churches had preserved some of the purity and simplicity which seclusion from contaminating influences would practically be likely to maintain; but it does not appear to us, we confess, that these points of separation were those most prized and contended for by their possessors; and we are afraid that there is too much ground for believing that the superstitious observances taught by the western missionaries were not much objected to; and that what contest was maintained was principally on matters of property and patronage;—a conduct which has given the best foundation for the assertions which have been roundly made by the advocates of Rome, that no difference ever existed of a more important character.

On the point of celibacy it seems clear that these monks, or members of the Culdee Colleges, (for it is important in many points of view that we should always bear in mind that these institutions were, perhaps, quite as much literary, and for the promotion of literary purposes, as they were

ecclesiastical,) did not approve or practise it; nay, further, that in several cases at least they succeeded each other in their offices by inheritance. In Ireland, upon a similar principle, even in the bishopric of Armagh, it seems that there was a hereditary succession of fifteen generations. But in the early history of the papal system there was every where so much difference of opinion and practice on this point of celibacy, that not much need be said about it as affecting the Culdees.

Alcuin, who flourished in the eighth century, in his epistle addressed "to the very learned men and fathers in the province of the Scots," seems to testify that they did not practise auricular confession. "It is reported," he says, "that none of the laity made confession to the priests." Alcuin, however, concurs with Bede (nearly his contemporary) in the testimony which he bears to their wisdom and piety, and particularly to the religious excellence of the morals of the laity. St. Bernard also mentions of Malachy, an Irish bishop in the twelfth century, that "he anew instituted the most salutary use of confession;" and from the same authority it is gathered that the ceremony of *confirmation* was not in use.

It has also been argued from the language of Bede, that, without the ceremonies used by the Romanists, they baptized in *any water they came to*. Lanfranc, as to the Irish Christians, reports, that "infants were baptized by immersion, without the consecrated chrism."

From the Commentary on St. Paul's Epistles, left by Sedulius, who was either a Scotch or Irish bishop of the eighth century, it would appear that the doctrine of the real presence was no part of his creed, or at least was not put very forward by him as a matter of belief; and it has been remarked by Sir James Dalrymple, that the Culdee churches were not dedicated to Saints or to the Blessed Virgin, but to the Holy Trinity. Jamieson has also carefully recorded other grounds for believing that in services for the dead, the worship or erection of images, and the doctrine of works of supererogation, there was great heresy in these ancient churches; and undoubtedly their services are always reproached by the adherents of the Roman Church as uncanonical and irregular in the highest degree. David Buchanan has summed up his view of the matter in terms certainly full as strong as the evidence will bear; but we have no doubt that in the main the differences between the churches were practically pretty much what is reported; though, as has appeared above, we are sceptical as to the extent to which the more ornate rituals and observances of Rome were for any length of time the subjects of conscientious resistance on the part of the British and Scotch churches. Buchanan writes thus:

"About the end of the seventh age, men from Scotland, given to ambition and avarice, went frequently to Rome for preferment in the church, and seeing it lay much that way then, they did their best to advance the design of the Romish party, wherein all the skill of worldly men was employed, both in Rome and among the Scots of that party. Many men went to and fro between Rome and Scotland to bring the Scots to a full obedience unto Rome and conformity. By name there was one Boniface sent from Rome to Scotland, a main agent for Rome in these affairs; but he was opposed openly by several of the Scots' Culdees or divines, namely, by Clemens and Samson, who told him freely, 'that he and those of his party studied to bring men to the subjection of the Pope, and slavery of Rome, withdrawing them from obedience to Christ;' and so, in plain terms, they reproached to him and to his assistants, 'that they were corrupters of Christ's doctrine, establishing a sovereignty in the Bishop of Rome, as the only successor of

the apostles, excluding other bishops; that they used and commanded clerical tonsure; that they forbade priests marriage, extolling celibacy; that they caused prayers to be made for the dead, and erecting images in their churches; to be short, 'that they had introduced in the church many tenets, rites, and ceremonies unknown to the ancient and pure times, yea, contrary to them.' For the which and the like, the said Clemens, and those that were constant to the truth with him, were excommunicated at Rome as heretics; as you have in the third volume of the Concels, although the true reasons of their excommunication be not there set down."

Usher, in his Sylloge, has given a letter from Boniface, Archbishop of Mentz, to Pope Zachary, concerning Clemens and Adelbert; of the former he says, "But another heretic, named Clemens, contends against the Catholic Church, denies the canons, and reproves the proceedings of the churches of Christ, and refuses the explanations given by the holy fathers, Jerome, Augustine, and Gregory. Contemning the rights of Synods, he expressly affirms that he can be a lawful Christian bishop after having two sons born to him in adultery;" (by which is probably meant marriage, not allowed by Rome to him as being in holy orders). Clemens is also charged with heretical doctrine, as to the descent of Christ into hell and predestination. He was, in the result, for his heresy, given over to condign punishment; one of those canonical observances in which Rome has indeed been sufficiently orthodox and consistent, and which will continue to stamp her as with a curse, till she has the honesty and policy to avow officially that change in her principles and practice in these respects, which many of her more enlightened sons are eager individually to assert.

History has preserved the names of some others of these ancient professors who resisted the claims of the Roman Church to conformity and submission. Perhaps we do "the old religion" injustice in our ideas as to the limited extent of its resistance, and the conscientious struggles of many of its professors may have been carefully buried in oblivion or neglect. But the odds were certainly in favour of the gradual but complete success of a wily body like that of the Catholic ecclesiastics. Rome brought with her temporal alliances, which it was always desirable to cultivate; and, what was of the greatest importance, she was most conveniently supplied with miracles when occasion served. She was, besides, not opposed by any well compacted system of ecclesiastical polity, under the direction of an authorized head, and guided by unity of plan and purpose. The bishoprics of Scotland, it is obvious, would fall soon into community with the papal hierarchy; particularly when the sovereigns adopted the Roman connexion; and the change was easy and obvious from bodies like the Culdee fraternities to houses of canons, or other institutions of more orthodox rule. Although it appears that not only the Scots and the Northumbrians, but the Middle Angles, Mercians, and East Saxons, even to the Thames, owed their conversion to Christianity to the Scotch Missionaries, and for some time acknowledged subjection to their ecclesiastical government, it is clear that the boundary of their authority was soon a receding one; that their opponents were always on the onward move; that every advantage gained was improved by the permanent establishment of part of the united papal hierarchy; and that the missionaries of the North either retired and abandoned their labours and influence to avoid submission, or were on conformity received into the more prosperous flock. Bede tells us that Wilfred, the vanquisher of Colman the bishop of Lindisfarne at the above-mentioned public discussion, "by his doctrine introduced into the churches of the Angles a great many rules of the Catholic observance; whence it followed, that, the Catholic institution

daily increasing, all the Scots who had resided among the Angles either conformed to these, or returned to their own country."

It has already been observed, that the Romish See did not even throughout the Saxon kingdoms maintain that complete and unqualified supremacy and conformity which it desired; and that not only the old British churches retained considerable vestiges of their rules and observances, but even those of the Saxons bore traces of that mediating system by which Augustine had been allowed to concede, where he could not persuade or compel. Thierry (the historian of the Norman conquest) has very properly pointed out the policy by which Rome availed itself of the opportunity to strengthen its authority and extirpate the remnants of disaffection. The Norman princes, in return for papal assistance to their cause, every where expelled both British and Saxon ecclesiastics, and carried with them the protection and special favour of the Roman Church in their works of pillage. Even the Saxon *saints* were warred against by the new ecclesiastics. These assistances accompanied the conquerors to Ireland, where the poor natives were excommunicated for trying to protect themselves against robbery and plunder. The Synod of Cashel decreed uniformity and subjection; and with the final success of the Norman settlement, perfect church discipline and supremacy were at last established in the British isles.

Perhaps the best evidence of the spirit of independence and attachment to old institutions, which long survived the days of practical resistance to Roman supremacy, is displayed in the speech with which we shall conclude these observations. It is that of Gilbert Murray, a young Scotch clerk, delivered in the presence of Hugo, a cardinal legate in 1176. Malcolm, surnamed the Maiden, and his brother William, having done homage to our Henry I. for the lands they held of England, the opportunity was seized for a consultation as to the more effectually asserting and extending the claim of ecclesiastical subjection. In the year following, the Scotch bishops were summoned before the Legate at Northampton, who, not satisfied with the admission of the papal authority, endeavoured to persuade them to go still further, and to acknowledge the Archbishop of York as their Metropolitan. The bishops were silent, but young Gilbert is recorded to have thus spoken:

"It is true, English nation, thou mightest have been more noble than some other nations, if thou hadst not craftily turned the power of thy nobility, and the strength of thy fearful might, into the presumption of tyranny, and thy knowledge of liberal science into the shifting glosses of sophistry. But thou disposest not thy purposes as if thou wert led by reason; and being puffed up with thy strong armies, and trusting in thy great wealth, thou attemptest, in thy wretched ambition and lust of domineering, to bring under thy jurisdiction thy neighbour provinces and nations, more noble, I will not say in multitude or power, but in lineage and antiquity; unto whom, if thou wilt consider ancient records, thou shouldst rather have been humbly obedient, or, at least, laying aside thy rancour, have reigned together in perpetual love. And now, with all wickedness of pride that thou shewest, without any reason or law, but in thy ambitious power, thou seekest to oppress *thy mother, the Church of Scotland*, which from the beginning hath been Catholic and free, and which brought thee, when thou wast straying in the wilderness of Heathenism, into the safeguard of the true faith and way unto life, even unto Jesus Christ, the author of eternal rest. She did wash thy kings, and princes, and people, in the laver of holy baptism; she taught thee the commandments of God, and instructed thee in moral duties: she did accept many of thy nobles, and others of meaner rank, when they were

desirous to learn to read, and gladly gave them daily entertainment without price, books also to read, and instruction freely: she did also *appoint, ordain, and consecrate thy bishops and priests*; and by the space of thirty years and above she maintained the primacy and pontifical dignity within thee, on the north side of the Thames, as Beda witnesseth.

"And now, I pray, what recompense renderest thou now unto her that hath bestowed so many benefits upon thee? Is it bondage? Or such as Judæa rendered unto Christ, evil for good? It seemeth no other thing. Thou unkind vine, how art thou turned into bitterness! If thou couldst do as thou wouldst, thou wouldst draw thy mother, the Church of Scotland, whom thou shouldst honour with all reverence, into the most wretched bondage, &c.

"Therefore, thou Church of England doest as becomes thee not; thou thinkest to carry what thou cravest, and to take what is not granted. Seek what is just if thou wilt have pleasure in what thou seekest. And to the end I do not weary others with my words, albeit I have no charge to speak for the liberty of the Church of Scotland, and albeit all the clergy of Scotland would think otherwise, yet I dissent from subjecting her; and I do appeal unto the apostolical Lord, unto whom immediately she is subject, and if it were needful for me to die in the cause, here I am ready to lay down my neck unto the sword. Nor do I think it expedient to advise any more with my Lords, the Prelates; nor if they will do otherwise, do I consent unto them; for it is more honest to deny quickly what is demanded unjustly, than to drive off time by delays, seeing he is the less deceived who is refused betimes."

The historian, Petrie, adds, "When Gilbert had so made an end, some English commended the young clerk that he had spoken so boldly for his nation; but others, because he spoke contrary to their mind, said, 'A Scot is naturally violent,' and 'In naso Scoti piper.' But Roger, Archbishop of York, which principally had moved this business, to bring the Church of Scotland unto his See, uttered a groan, and then, with a merry countenance, laid his hand on Gilbert's head, saying, 'Ex tuâ pharetrâ non exiit illa sagitta.'"

The immediate subject of dispute was not further stirred; the Roman authorities being, as might be expected, perfectly satisfied with the recognition of their supremacy, and not troubling themselves about the claims of the English prelates.

Iona and its colleges have long lain desolate and in ruins; and the islands to which they ministered spiritual instruction have been left destitute in ignorance and obscurity, while the churches that once adorned them are levelled with the ground. He who dwells in prejudice or paradox may, if a Catholic, moralize on reformation and ruin, as fellow-travellers over the face of an unfortunate country; if a Protestant, he may, perhaps, rejoice over the demolition of the holds of superstition, though purchased with the destruction of the very landmarks of religion. Whatever be his creed, the philosopher cannot, without pain, in days of cultivation, refinement, and reformation, see desolation and ignorance presiding where knowledge, piety, and virtue had their dwelling-place, in days which we like to call days of darkness. "The island, which was once the metropolis of learning and piety, has now no school for education, nor temple for worship." Yet, "perhaps, in the revolutions of the world, Iona may be some time again the instructress of the Western regions," and may speak with pity of the barbarous ages in which she was left to lie desolate, ruined, and uninstructed.

ON THE POETRY OF BYRON.

Rotherham, October 19, 1827.

LORD BYRON was, in our opinion, the greatest and most original poet of his age. It cannot be denied, indeed, that he has borrowed some of his characters and descriptions from the pages of history and romance; but this has always been the practice of great poets, not excepting Shakspeare himself, from the age of Homer to the present day. Like his great predecessors, however, what he has taken from others he has made his own; he has thrown over naked prose all the embellishments of poetry; and where he has condescended to imitate, it has not been like a servile copier, but as a great genius. In opposition, then, to those unjust critics who would class this exalted poet with common plagiarists, we cannot but express our admiration of the extraordinary and splendid talents which have left their eternal impress on his works.

A more plausible charge which the detractors of Lord Byron's talents bring against them is the sameness of his characters. It must be confessed that this sameness does exist, and that the hero of all his poems (with the exception of his dramas) is one individual. "Childe Harold," "The Corsair," and "Lara," may be justly considered as different sketches of the same person in different circumstances, and, together, they form a sort of poetical biography of his actions and feelings from his earliest years to his death. This individual, however, is always so powerfully described as to render the sameness of Lord Byron more striking and interesting than the variety of other poets. He is, if we may be allowed the expression, the great magician of the story, and always presents himself to our view surrounded with such mighty spells that our senses are charmed, and our reason chained, by their fascinating influence.

This influence, however, like that of witchcraft, is often dangerous and evil; and the poems of this noble author too nearly resemble the fatal song of the Syrens, which, though sweet and enchanting, lured to destruction those who listened to its melody. Their general tendency is certainly to cast a gloom over the mind, and render us dissatisfied with life, the evils of which they continually press upon our attention, without describing the alleviating circumstances that lessen their weight, or even remotely alluding to the great moral good that arises from their existence. They are, also, calculated to lower our opinion of human nature, and destroy the strongest motives to honourable exertion; since they dwell only on the selfishness of man, and deride his noblest pursuits. A worse effect likely to result from these poems is the scepticism which they are calculated to produce in minds not well fortified by religious principle; for they represent a future state of existence as, at best, altogether doubtful, if desirable, whilst they call in question even the attributes of the Deity.

The most striking characteristic of Lord Byron's poetry is, indeed, the *moral* gloom that envelopes it. Enthroned amidst the dark clouds of scepticism, this mighty, but evil, genius throws forth the illumination of his talent, like lightning in the storm, only upon mournful and distressing objects. He shews us man, tossed on the tempestuous ocean of life, without any light to guide him in safety over it, but the momentary flash that reveals, only to render his situation more dreadful, the dangers that encompass it, and then leaves him to perish amidst them in despair. He throws a fearful

blaze around the shipwreck of our hopes, and exposes to view the naked bodies of human beings floating on the surge, a prey to the monsters of the deep, or tossed on the land, and consumed by the ravenous birds of the air and the devouring reptiles of the earth. Then, with a misanthropic sneer, pointing to the poor remains on which he has cast an unnatural and horrid glare, he exclaims in the triumphant language, rather of a demon than a creature possessing any sympathy with human beings,

“Bound to the earth, he lifts his eye to heaven,” &c., to,
 “That little urn saith more than thousand homilies.”

Childe Harold.

In the midst, however, of the dark and dreadful pictures which Lord Byron delighted to draw, some of the brightest creations of female loveliness and affection are introduced: these are the sunbeams of his poems, and amidst the gloom in which they appear, the mind loves to dwell upon them. But even they possess a seducing charm, for, without virtue, they are described as manifesting all the tenderness and fidelity of woman: and the evils arising from illicit love are consequently not painted in colours sufficiently strong. Amidst the brighter and better parts of Lord Byron's poems are those noble strains which breathe the soul of indignant feeling on contemplating the fallen condition of Greece and the tyranny of its oppressors: but the patriotism of his muse was too exclusively confined to classic ground, and his heart, apparently but little attached to his native land, and feeling no lively interest in the general liberties of mankind, was

“Spell-bound amidst the Cyclades.”

As a satirist—and he was a most bitter satirist, not only of the individual follies of man, but of the general imperfections and miseries of human nature—Lord Byron was most unjust: not content with venting his spleen against the persons who had excited it, he attacked with indiscriminate bitterness every object, either intimately or remotely connected with his subject, however sacred, and every being, however innocent. In his “English Bards and Scotch Reviewers,” the inoffensive author of the “Farmer's Boy” (a man of most unassuming, though undoubted, genius, in those humble circumstances which should have sheltered him from the attack, if not the contempt, of titled insolence) is most unjustly ridiculed: and in the “Vision of Judgment,” not only the understanding, but also the malady of our late venerable monarch is made the subject of unfeeling satire—a satire which, displaying no sympathy in the common sufferings and infirmities of human nature, derided the worst calamity that can befall a human being. Amongst the few things *justly*, as well as powerfully, ridiculed by Lord Byron, is that extravagant passion for military fame which leads men to sacrifice their own and their fellow-creatures' lives to obtain it—a passion which has been most fatal to the happiness of mankind.

One great moral, notwithstanding the defects we have noticed, may be drawn from all Lord Byron has written—the wretchedness of guilt and the miseries of scepticism; and those readers who are sufficiently attentive to this, as it is fearfully displayed in the feelings and destiny of his heroes, will find in it a sufficient antidote against whatever evil his poems are calculated to produce. This, indeed, is the triumph of religion, that, without a belief in the existence of a benevolent Deity and a future state of being, accompanied by a virtuous course of conduct, which shall render him worthy of the favour of the one and the felicity of the other, man, though placed on the highest

eminence of rank, and surrounded by all the splendour both of fortune and talent, can never be happy.

We shall conclude our observations on the poetry of Byron by a short contrast between him and Moore: in the "Loves of the Angels" and "Heaven and Earth," the great characteristics of both are strongly marked in the different manner in which they have treated the same subject. The "Loves of the Angels" is full of that light which the genius of the one always throws around it, whilst "Heaven and Earth" is covered with the gloom in which that of the other delights to invest itself. Moore sings, with more tenderness and devotion, only the sorrows of the sons of heaven, arising from their misplaced affection for the daughters of earth: Byron, with more pathos and sublimity, connects with these sorrows the wretchedness of the whole human race, and its almost entire destruction by the deluge, throwing all the elements into confusion, and raising the spirits of the damned to complete the horror of the scene. The harp of the former, in sweet and tender, though in somewhat alluring, strains, breathes only love; whilst that of the latter, in louder and bolder song, resounds to the fiercer passions, though its loftier tones sometimes die away in the softened cadence of gentler feeling. The one may be compared to the purest of his own angels, whom the love of woman has seduced from the skies, relating the sad story of his fall, in language expressing, indeed, too much attachment to the earth, but occasionally breathing the most heartfelt regret, as one whose soul still loves virtue and adores God, even through the shades that sin has thrown around it: the other bears a strong resemblance to that mighty, but fallen, spirit, "who deemed it hard to be created, and to acknowledge Him who, midst the cherubim, made him as suns to a dependent star,"—a spirit of a prouder and gloomier nature, who, though he has not forgotten the scenes of light and beauty in which he once adored, loves to sing with mournful and complaining, and sometimes impious, voice, the hopeless pangs of lost peace and virtue, rather than the celestial joys of those pure and happy souls that still retain them.

J. B.

CHRISTIAN PREACHING.

He that from earth's degrading selfishness
 Hath rais'd his soul into the Life Divine,
 If full of Love, intent the world to bless,
 His heart confirming every Gospel line,
 He stands, a minister of Righteousness,
 How pow'rful is his teaching! Does he pray?
 What holy fervour bears the soul away!
 How the heart echoes what the lips express!
 Hear him! the truth is with him. Hear ye not
 A voice within your souls to his reply?
 O if indeed it speaks, be timely taught,—
 That self-condemning voice thou canst not fly;
 Obey it, and the threatener in thy breast
 Shall breathe sweet tidings of eternal rest.

E.

ON THE STATEMENT OF TRINITARIAN DOCTRINES BY UNITARIANS.

To the Editor.

SIR,

YOUR ingenious correspondent, Clericus Cantabrigiensis, in his remarks on Mr. Elton's Second Thoughts, has joined that gentleman in a complaint against the Unitarians, for what he calls their ultra-orthodox statements of doctrines, and their exaggerated representations of the orthodox creed. I shall trouble you with a few remarks upon this topic ; and, lest I should be charged with unfairness, I shall first quote your correspondent's language. He states (p. 644), that Unitarians, "in their controversies with the Established Church, fix upon the ultra-orthodox statement of the doctrines in dispute, and think that if they can succeed in shewing them to be indefensible in that exaggerated form, the truth of their own tenets will be the inevitable result. This accusation is more particularly applicable to the three leading points on which Mr. Elton has recently changed his sentiments, and we might really imagine that respecting the Trinity, Original Sin, and the Atonement, there was but one mode of explanation, and that no perceptible distinction existed between the opinions of Waterland and Wallis, or, in more recent times, between those of Dr. Hawker, of Plymouth, and Dr. Hey, our late Norrisian Professor at Cambridge."

What is here meant by "ultra-orthodox statement," I do not exactly apprehend. If it mean the statement given by those who have themselves come forward in defence of orthodoxy, then let them bear the odium of it, but let not those who rise up to oppose them be blamed. If it mean the statement of doctrines presented by Unitarian controversialists, even then I am at a loss to discover what injury is done to the cause of truth. Whatever exaggeration they may be guilty of, if their arguments are levelled against the doctrines in their *exaggerated form*, they combat only a shadow, and the reality is untouched. Be their language what it may, no harm is done.

It is clear, according to Clericus himself,—it is, indeed, the very foundation of his complaint, that, in the Church of England, different persons understand the words Trinity, Original Sin, Atonement, &c., in very different senses, and they all call themselves orthodox. He has mentioned some distinguished names. He might have mentioned many more. In regard to the Trinity, one man is an Athanasian, and another is a Sabellian ; one believes that the three persons are co-existent, co-essential, the same in substance, equal in power and glory, and another is of opinion, that the Father is the fount of glory to the other two ; one says they are as truly and arithmetically three persons, as Peter, John, and James, are three persons, and another contends, that no one of them is a person, properly speaking, in the same sense as one individual man is a person. Now, in the midst of these diversities of explanation, what is to be done ? Are we to wait till it shall be decided which of all these discordant interpreters is possessed of the true light ? Must we not venture to combat the doctrine of the Church of England on this point, because some of her own members have fallen into the greatest mistakes about it ? Are we not permitted to contradict *any* of them, because they *all* contradict one another ? It would be difficult to write an attack upon the Trinity, which should not be valid against some view or other of it ; and the fact is, that Unitarian writers have generally expressed clearly enough, what that view of the doctrine has been which they have been directly opposing. If that view has not happened to be the

one generally approved of, the argument must pass for as much as it is worth. But who is to decide what *the genuine* Trinity of the Established Church is? Are unconnected individuals in a church which "alone has authority in matters of faith," to be made a standard? Or am I to be told that, there are so many different opinions upon the subject, nobody can tell what or where the real doctrine is? Certainly not. I can read the creeds and articles and forms of worship to which all assent, and I imagine myself competent to judge of their meaning. I know that in the bosom of the Establishment there are some persons who utterly disbelieve what their outward profession supposes them to acquiesce in; and that there are others who manage to relieve themselves from a troublesome consciousness of inconsistency, by ingenious explanations and specious glosses. These, however, are comparatively few. It would, indeed, be absurd to conclude them otherwise, since the only possible use of a common profession must be to ensure a common faith. In such a constitution, every departure from an absolute unity of opinion is a flaw in the operation of the system. I must therefore contend, till some very strong proof to the contrary shall be produced, that the God of the Church of England is the God of her members; that the Trinity of the Athanasian Creed, of the Articles, and of the Litany, is the Trinity of the people. Any other explanation, though it may be the doctrine of individuals, is not that of the church, nor that of the people at large. The doctrine of the church is that laid down in her formularies, and the doctrine of the people that actually espoused by them in their unequivocal conduct. The church says of Athanasius's Creed, that it shall "be sung or said" fourteen times in the year, and the people sing or say it fourteen times in the year. The church says, "here followeth the Litany to be sung or said after morning prayers," and it is sung or said by the people. The church says, that the curate of every parish shall diligently instruct children in a certain catechism, "to be learned by every person before he come to be confirmed by the bishop," and the children are taught the doctrines of that catechism. Now in that Athanasius's Creed, and in that Litany, and in that Catechism, are contained in plain and express terms, the very views which Clericus Cantabrigiensis would fain persuade us are unfair and exaggerated. Do we exaggerate the *Athanasian Creed* when we say that it teaches Tritheism? Do we exaggerate the *Litany* when we assert that it supposes a suffering and expiring God? Do we exaggerate the *Catechism* when we state that it speaks distinctly of three independent Gods, with different names and fulfilling different offices? We might safely leave these questions to be answered by any one who will take the trouble of looking into the Book of Common Prayer. We will now examine one point only. I assert, that it is believed by the Church of England that God suffered and died. That, your correspondent replies, is "an ultra-orthodox statement," "an unfair and exaggerated view." I have one question to ask, an answer to which will settle this at once: to whom do the members of the church direct their prayers? To God or man? To whom are *these* words addressed: "by *thine* agony and bloody sweat; by *thy* cross and passion; by *thy* precious death and burial; by *thy* glorious resurrection and ascension, and by the coming of the Holy Ghost, *Good Lord*, deliver us"? This is either addressed to God himself or it is not. The being who is addressed is one capable of suffering (*passion*), of being in an agony, and of dying; the adjuration supposes him to have *actually* suffered and died. Who is the being prayed to in this language? Is he God or is he man? The dilemma is obvious.

Some people who would fain pass for zealously orthodox men, are loud in their protestations that they do not believe that the Deity can suffer, or die, or undergo any change at all, and consequently they must and do contend that the person of Deity, or the Deity, that *was* Christ, or that *was in* Christ, or that *was part of* Christ,* did not undergo any change. This brings us to "the doctrine of what is usually called the Atonement," a doctrine on which your correspondent has made some eloquent appeals, without having conveyed a single definite idea. He triumphs in the reflection that the members of the Church of England are not united upon this point. He contrasts certain very opposite notions, entertained by different persons, as to the design of Christ's death. He intimates, that that haughty polemic, Dr. Magee, was thought by his learned chastiser to be, after all, very near to himself upon this point. He throws out a few loose conjectures and analogies, and leaves us quite as much in the dark as ever. Indeed, all his opinions seem to be of what doctrines are *not*, rather than of what they are.

It is of importance that we bear in mind that all systems of theology which teach that Christ was God, insist that the necessity of his being such was derived from the nature of that atonement which was required to be made for sin; and that all schemes of atonement which ascribe a real efficacy to the death of Christ, ascribe that efficacy to the circumstance of his being God. The modifications of this doctrine are as diverse as those of the Trinity. One man believes that Jesus Christ truly offered up his life as a victim to divine justice, and that *he*, in his own proper person, endured *all the suffering* which would otherwise have been inflicted upon the elect. This is proper substitution and vicarious atonement. A second person hesitates to admit this, but thinks that Christ suffered in such a degree and in such a manner, as to render it consistent with justice that God should forgive sin. A third conjectures that "the sufferings and death of Christ are the medium through which the Almighty, in his infinite wisdom and goodness, is pleased to confer forgiveness of sins on the human race." A fourth, more cautious than the rest, contents himself with asking, "Where is the irrationality of believing, that repentance for past sins may be rendered available in removing their evil effects by the efficacy of the death of Christ?" Here are four totally different schemes, all called by the same name, and their advocates all maintaining that their own scheme is the scriptural one of atonement. But what says the Church of England? "The Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." Can any thing be more explicit? Can any thing be stated with more logical precision? The one Christ, very God and very man, truly suffered. This must be the meaning of the words, for the Godhead and the manhood were joined together in one person *never to be divided*; and if so, they could not be *so* divided as that one should be suffering whilst the other was impassive, or that one should die whilst the other was alive. The purpose for which this undivided person died is stated thus: "to be a *sacrifice*, not only for original guilt, but also for actual sins of

* I use all these phrases for the sake of avoiding, if possible, misrepresentation.
VOL. I. 3 M

men;" or, more fully in Art. XXXI., "the offering of Christ once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone." If this be not the highest form of the doctrine of Atonement, where shall we find language to describe it? And this is the doctrine of the Church of England, a doctrine set forth in the Articles agreed upon by the archbishops and bishops of both provinces, and the whole clergy, for avoiding of diversities of opinions. If the dignitaries of the Church, and the inferior clergy and the laity, are not believers in the doctrines now commented upon, why are not these doctrines disowned? So long as I hear of the clergy signing the Articles, I conclude that the majority do not *disbelieve* them; and so long as their flocks pray to God in the forms of the Common Prayer, I cannot but suppose they entertain the notions which they express.

Will Clericus Cantabrigiensis tell me what he imagines the great mass of professed Christians, whether in the Establishment or out of it, do, in fact, believe? Does he imagine that they enter into all the glosses and explanations, the cautions and the provisos, of a few learned and ingenious writers, or that they take their opinions from the creeds and formularies of their respective churches? Do they understand words in their most obvious sense, or are they all cunning workmen in the arts of casuistry and criticism?

R. A. M.

P. S. Mr. Frend seems to have fallen into an old mistake as to the meaning of the words Trinitarian and Unitarian. It is obvious, that if either of these words had never been used, there could have been no occasion for the other. They are directly opposed to each other. Unity is indeed *oneness*, and Trinity is *threeness*, but of what? Does the *Trinitarian*, by taking that name, mean that he believes in three *Gods*? Certainly not; but that he believes the one God is three *persons*. So the Unitarian by his profession means not merely that there is one God, but that God is one person. For a Trinitarian to call himself an Unitarian, is quite as absurd as that the Unitarian should claim the epithet of Trinitarian.

Norwich.

TRINITY COLLEGE LIBRARY.

To the Editor.

SIR,

Dublin, Sept. 22.

I HAVE but this moment seen a letter of Clericus Hibernus in your Review for April last, and hope you will admit a contradiction of a gross misstatement which it contains. From feelings of affection to the place where I was educated, I cannot suffer his remarks upon the University of Dublin to remain uncontradicted, conscious that the cause is too good to be injured by my ignorance. Your correspondent's first charge is, that the library is inaccessible to the stranger or the uninitiated. Now, I defy him to produce a single instance of any respectable person being refused access to the library, even though he had never been a member of the University. Perhaps the fault is, that the governing part of the College are too liberal of their permissions, as the library has suffered materially, and the number of readers there every day is too great for comfort. I admit an oath must be

taken, and even that rule has been softened down for those who have religious scruples, but it is simply an oath not to remove or injure the books. But then the library is closed "for every martyr, confessor, or impostor in the Popish calendar." This every person that ever resided not only in College, but in Dublin, knows to be false. The library is only shut upon the days kept holy by our church, and on those days what University library could be kept open? I have known the College for more than thirty years, and I never heard of any person being refused access to the Manuscripts. The object of search is only to be stated, and permission is immediately granted. I can state from experience, that during the number of ecclesiastical cases that have been tried during the last six years, the freest access was given to all parties, nay, even to those engaged against the College itself; and in the searches, at which I happened to assist, I wondered at the patience of the librarian, who was obliged to be present. As I am sure you, as the Editor of so respectable a Journal, would be most unwilling to circulate a false statement, I shall make no apology for trespassing upon your time.

AN OLD STUDENT OF T. C. D.

JOURNAL OF A RESIDENCE OF TEN WEEKS AMONG THE WALDENSES,
IN THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER, 1826.
BY G. KENRICK.

(Concluded from p. 814.)

Second Visit to La Tour.

Nov. 19. Having returned to La Tour in the middle of the previous week, on Sunday, 19th, I heard the pastor of the adjoining parish of Villaro, Mons. Gûe, deliver a very pleasing practical discourse from 2 Tim. ii. 19, "*Que tous ceux qui invoquent le nom de Christ s'écartent de l'iniquité*—Let all those who invoke the name of Christ depart from iniquity." He began with observing that the term *invoke* in the translation, was in the original *name*, and that to name the name of Christ meant nothing more than to profess one's self his disciple. Both the matter and manner of the preacher were highly interesting, but I have not preserved any notes of this discourse. In reference to his very judicious explanation of the term *invoke* in the French translation, which was, while unexplained, certainly calculated to convey an erroneous impression, I asked him afterwards, whether in any of the liturgies or other religious books approved by the pastors and employed by the people, there were any direct addresses to Christ, whether in the way of prayer or otherwise. He replied, at first, "None whatever, in any religious books used in the Valleys." He added, however, "There are certainly none in our *public* liturgies, but in some of the prayers for individuals, an article is occasionally addressed to Christ. The government will not allow us to print books for the use of our people, so that we are obliged to take them as we find them in Switzerland, or other Protestant states." I mentioned that the Unitarians (meaning by that term not all those Christians who are *entitled* to be called Unitarians, but the *sect* passing under that name) believed Jesus Christ to have been a human being, sent by God for human salvation, and endowed by him with all the necessary qualifications for that office. He observed that Mr. Cunningham and others who had visited them went much further in what they attributed to Christ than the Vaudois, and the

Vaudois further than the Unitarians. He did not think, however, that there was an essential difference between the Unitarians and the Vaudois, but that in the services of the Church of England there were many remnants of Popery, judging from the Book of Common Prayer. Similar sentiments to those of M. Güe were expressed to me in conversation by a respectable native of La Tour, who had spent seven years in England, in a mercantile concern. He said he had frequently attended the Unitarian Chapel at Halifax in Yorkshire, and that the Vaudois and Unitarians were exactly alike in their prayers and preaching, "except," said he, smiling, "that the minister sometimes gave the other sects a set down." "Methodism is madness," said he, "and the Church of England is almost the Church of Rome."

Sunday, Nov. 26th. I heard M. Monasterien at St. Laurent, the central hamlet of the parish of Angrogna. At this place the Waldenses built their *first* church, in the year 1560, having previously assembled in the open air. But all the churches, except that of Pralli, which escaped from its great elevation and remoteness of situation, were destroyed in the persecutions of 1655, and again in 1686. The parish church of Angrogna stands in a most romantic and sublime spot, on a hill which, projecting forward beyond the range to which it belongs, narrows the Valley of Angrogna into a very inconsiderable space, and presents a most interesting vista down to La Tour, three miles distant. Above the church, are seen the lofty range of snow-crowned mountains which form the barrier towards the Valley of San Martino. The little sanctuary crowded with serious worshipers in their homely clothing, seated rank behind rank, on the time-worn deal benches; the honoured body of elders in the centre, alone being indulged with the luxury of a board over the cold stone floor, on which to rest their feet wet with the mountain snows; and the small unglazed windows neatly papered by the care of the schoolmaster, presented an affecting picture of ancient Waldensian simplicity. M. Monasterien's text was Ephes. vi. 1, 2, "Children, obey your parents in the Lord: for this is right. Honour thy father, &c., which is the first commandment with promise, that thy days may be long in the land." He observed that there was no instance in which the dictates of nature more strikingly coincided with the precepts of Divine Revelation than that of requiring respect on the part of the young towards the aged, and that the purest periods of antiquity, particularly the laws and customs of the ancient Spartans, presented examples of this kind which might put to shame some Christians. After stating the arguments by which the duty of obedience to parents is enforced, he went on to remark, "I am sorry to have observed among some of you, my brethren, that a very inadequate notion has been taken up respecting the *extent* of the duty of a child towards the authors of his days. For you seem to think that your period of filial duty is finished when you have carefully obeyed the commands of your parents up to the time of your coming of age, and having families of your own; and that after that nothing more is incumbent on you but to see that your parents want for nothing. But if they claim your respect on the ground of their superior experience and wisdom, has not this wisdom been continually growing, and will it not continue to grow with each advancing year? In extreme old age, while their faculties remain, their wisdom must be far greater and more valuable to their juniors, than at the period when you first quitted the paternal roof. Your reverence for them ought, then, to be receiving continual increase, instead of diminishing. And when they are on the borders of the grave, you ought more than ever to ask their counsel in the important concerns of life, and guide your conduct by the light of their superior expe-

rience. I have no ground of complaint against you on the score of providing for their wants; I should be happy to see you equally attentive to this other branch of your duty. You will then receive the benefit of the promise in my text; for although it may be difficult always to trace its fulfilment in the *earthly* Canaan, your days will certainly be long and happy in the *heavenly* Land of Promise." The sermon and the extempore prayer bore no traces of any of the peculiarities of orthodoxy. M. Monasterien removed from Manelli, in the Valley of San Martino, in August last. The richest benefice among the Cottian Alps does not amount to more than £45 per annum. But those of Pralli and Manelli fall considerably short of all the others, and the climate being likewise far more severe, it has been a constant practice for the *youngest* ministers to be stationed here, for a short time only, on their first settling. With a view to this arrangement, these two appointments rest with the Synod, or with the *table* which represents the Synod, while it is not sitting, instead of being, like the other parishes, subject to the free choice of the elders of the vacant churches. As a compensation for the severe trial to which the constitution is exposed in these two situations, the young men who are placed here have the prospect of succeeding by preference to the parish of Angrogna, when a vacancy there occurs. As Pralli is the severest climate of the two, the pastor of that place is *first* offered to the choice of the elders of Angrogna, and if he is refused, then the pastor of Manelli. But the vacancy occurring last summer, M. Monasterien, of Manelli, weary of his *nine* months' snows, and wishing to exchange them for only *five* at Angrogna, prevailed on the elders to give him the call, without waiting for the formality of having the other pastor presented to their choice, and contrary to the wishes of the *table*, without whose consent, I believe, the first in order cannot be passed over. This infraction of ecclesiastical order seemed to threaten a breach in that spirit of unity which the Vaudois have always been remarkable for preserving. The *table* took great offence, and talked of appealing to the Sardinian Government to compel M. Monasterien to conform to the established regulation. The matter was, however, very wisely not carried so far. "*Divide et impera*," would certainly have been the maxim which would have guided the conduct of the priests by whom the King of Sardinia is ruled. The new pastor persisting in maintaining his post, the *table* at length yielded, and on the 3rd of December, the Moderator attended at Angrogna to install M. Monasterien in his office and deliver the address of advice usual on these occasions. That *the body of men*, and that an ecclesiastical body, should have thus yielded to *the individual*, is a circumstance worthy of record, as proving that the Vaudois are the furthest possible from being the slaves of ecclesiastical tyranny, as is the case of so many churches in the rest of Europe, where *Protestant* has been substituted for *Papal* tyranny.

Sunday, December 3rd. I heard M. Mondon, of San Giovanni. His text was, "For, where two or three are gathered together in my name, there am I in the midst of them." The preacher remarked, that the name of Christ was not like any common name, which served only to distinguish one individual from another, but corresponded to the term *majesty*, in speaking of a prince. To do or say any thing in the name of his majesty implied more than doing it in the name of the individual. To meet together in the name of Christ was to meet in obedience to his commands, in the profession of his religion, in imitation of his example, and in fulfilment of the grand design of his mission, the promotion of *good works*. Whenever Christians met together for the promotion of good works, whether in their

public religious assemblies for worship and instruction, or in the other unions which they formed for the advancement of knowledge, and the performance of acts of charity, they were met together in the Saviour's name. Such was the substance of the first head of his discourse. In the second part he explained what was meant by the *presence* of Christ. Agreeably to what he himself had declared, his presence consisted in the mission of the Holy Spirit, which he declared his Father would send in his name, in compliance with his intercession. "What pains can be too great," the preacher remarked, "to secure so distinguished an honour? Let us all earnestly endeavour, by imitating the great example which he has given us in his own life, to render our hearts a *fit abode* (or not altogether an *unfit abode*) for his presence! In illustration of my meaning I will instance the most extraordinary effort of benevolence the world has witnessed in modern times, the Bible Society, in which all sects and nations unite in diffusing the word of life to the remotest ends of the earth. They are engaged in an undertaking in fulfilment of the great design for which the Saviour himself came into the world; and wherever its advocates may go, bearing the knowledge of thy name, thou, O Jesus, wilt assuredly go with them."

Sunday, December 10th, I again heard M. Bert. His text was John xvii. 3: "*And this is life eternal, that they may know THEE, the only true God, and Jesus Christ whom thou hast sent.*" He was more animated than I had ever heard him before. "Many and grievous have been the disputes among Christians," said he, "about what constitutes a Christian. The grand error of each party has been, that they have drawn up a system of their own, and presumptuously demanded that the whole Christian world should subscribe to it. Some, for believing too much, and others, for believing too little, have been pronounced accursed, and doomed to everlasting flames. Will ye allow the adorable Saviour himself to define his religion for you? In the words of my text, which I will pronounce to be truly sacramental, (*vraiment sacramentales*,) he defines the belief he requires of his disciple. O, what interminable evils have been occasioned by men's departure from this declaration of the Saviour! What endless and perplexing distinctions, what unintelligible dogmas, what bloody wars and implacable hatred among the disciples of the same Master, have arisen from this one error of each party endeavouring to set up a definition of a Christian of their own making, instead of contenting themselves with the simple and authoritative words of their Master!" He then went on to shew, at length, that in order to be a Christian it is not necessary to believe this or that creed, of human invention, but to believe that there is only one true God, the Father of all, and in Jesus Christ, whom he hath sent for the redemption of men.

The churches of the Vaudois are generally open every Thursday for a sermon or other religious address. In this week and the succeeding one, I twice attended M. Bert's *Catechisms*, as they are called,—discourses on the history and doctrines of the Bible, designed to prepare the young for receiving the Lord's Supper, (for the first time,) which is administered once in three months. Young and old assemble on these occasions, and M. Bert first delivers a discourse, and then calls on the young people to give an account of it. He began with the history of the creation, from which he drew entirely practical reflections. I heard him, in the whole, eight times, and discovering nothing of the peculiarities of orthodoxy in his prayers or preaching, I thought the inference a fair one, that whatever may be his belief, these peculiarities are not made by him the foundation of all moral instruction and Christian attainments. From conversation with him I learned,

that his own sentiments and those of his brethren were what is usually called orthodox, although he did not enter into any minute explanation. With respect to Christ, he said he conceived of him as a "ray shot from the Father's glory, and to be absorbed again, as St. Paul intimates, 1 Cor. xv. 28. But," said he, "if I be asked whether he be co-eternal with the Father or not, and whether he be co-equal with him or not, I never have answered to these questions, and never will. It is a matter beyond the comprehension of angels, and what can feeble mortals do? I regard the disputes of Christians about the person of their Master, as the disgrace of Christianity. That he was *entitled* to worship," he said, "was evident from his so often receiving it. But even Seneca had perceived that the best worship is *imitation*, and Christ himself had required us to address our prayers to the Father in his name." I was gratified by his remarking to me at parting, that I was "the Englishman who had lived longest amongst them, and who understood better than any other their manners and present condition."

December 17th, my tenth and last Sunday among the Vaudois, I heard an interesting practical discourse from M. Bonjour, on the privileges of Christians, preparatory to Christmas-day. In conversing with him he used an expression which will long remain in my memory: "The manners of my countrymen call back the *golden age*; for of what do the poets sing but of honesty, purity, and justice?"

In this narrative, I trust I have succeeded in shewing, first, that this ancient people exhibit, at the present day, the most edifying example of Christian excellence; and, secondly, that this distinguished excellence of character has for its support, not the peculiar sentiments which distinguish one sect from another, but that *main pillar of the Christian temple*, the sentence of its Founder, *And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.*

P. S. The Editor and readers of the *Monthly Repository* will permit me to express the concern I felt, while visiting this interesting remnant of "the golden age" and of the primitive Christian church, that the *Unitarians* had not yet testified in any public manner their sympathy with them, and interest in their behalf. From the extreme poverty of a great part of the land which the Vaudois occupy, they are in general barely able to maintain their families, and must look to foreign assistance for the support of their pastors, the maintenance of their schools, churches, and hospital. Nothing can be more revolting to the prepossessions of a *Baptist* than their mode of baptizing infants, at eight days old, out of a small phial! Yet the "*Baptist Society*" have presented them with £200, in one sum, for the support of their various institutions. The translation into the French language of Mrs. Hughes' "*Good Luck and Good Conduct*" would, I will venture to say, form a highly acceptable present to them.

Venice, March 31, 1827.

UNITARIANISM IN IRELAND.

To the Editor.

SIR,

IT cannot but be a matter of heartfelt satisfaction to every lover of divine truth to observe the turn which religious discussion has of late taken in Ireland. We have at present the spectacle of the three ecclesiastical systems into which our Irish brethren have so long been divided, vying with one another in endeavouring in their respective spheres to maintain the bonds

of spiritual dominion, hostile in all its forms to the progress of inquiry and instruction. From this struggle has arisen a new and holier spirit. The rights of conscience from being attacked, are beginning to be asserted, and the pure light of simple gospel truth has burst upon the view of a benighted people. No one can read the recent admirable work of Dr. Drummond on "The Doctrine of the Trinity," and observe the intensity of interest with which it has been received in Ireland, without feeling the conviction that the time has arrived for active and useful exertion for the improvement of religious opinion and feeling. Let every devout professor of the "faith once delivered to the saints," come out from among the three powers, which to a certain extent have had a common interest in stifling inquiry, and stand fast in the liberty wherewith Christ has made him free. A new and really *Christian church* may now arise. At such a time it is essential that its members should be so designated as to leave no doubt as to their objects and principles. They must openly profess themselves *Unitarians*, in the liberal acceptance of the term. The word *Arian*, like that of *Socinian*, is offensive to those who wish not to be considered as the followers of mere human authority. The term can only apply to a small and perhaps gradually decreasing portion of those who have abandoned the doctrine of the Trinity; it draws a limit at which religious opinion must stop, and it perpetuates divisions which are useless and mischievous. Dr. Drummond, in the work before referred to, properly "divides all Christians into two denominations, Unitarian and Trinitarian." In his preface to the second edition, the author says, "The title of Unitarian Christian is one to which we have the first and indisputable claim. We hope to see it more extensively embraced, and that those who have received the name of Arians or Socinians will lay aside those appellations, and assume that of Unitarian or Bible Christians, and not circumscribe themselves within a circle drawn by any uninspired mortal whatever, since one is our Master, even Christ. Let us stand on a space so broad that it will include all who believe in the strict unity of Jehovah, and in his only Son, Jesus Christ our Lord." It is pleasing to observe a growing conviction of the impolicy and absurdity of weakening the hallowed cause of pure worship, by creating or keeping up a subdivision among its professors, for which no adequate advantage can be offered, and which (though once sanctioned by a few names of authority) is now abandoned by the English Unitarians. That the great body of the latter are actuated by no sectarian or restricted views is not to be doubted, and they gladly hold forth the right hand of fellowship to every worshiper of "One God in one person." The *British and Foreign Unitarian Association*, under which so large a proportion of our societies have enrolled themselves, is founded on no narrow and exclusive principle; and the *Monthly Repository*, the organ of the body, commenced its "new series" with the resolution to draw no line of separation beyond that necessarily prescribed by Trinitarians themselves. Let Unitarians, therefore, whether in Britain or Ireland, combine in their practical opposition to what is of far higher importance than the minor points on which they may differ among themselves. Let them shew that no sectarian views enter into their contemplation, and let them unite above all things in resistance to all who would trample under foot the most holy of all rights, by erecting a barrier against the dictates of conscience and the commands of Jesus Christ himself.

AN ENGLISH UNITARIAN.

ON THE COMMAND OF JOSHUA.

To the Editor.

SIR,

BEFORE satisfying the wish of your correspondent J. C. M., (p. 734,) respecting Mr. Bellamy's version of Joshua x. 13, 14, which is the main cause of my now addressing you, I would beg leave to say a few words on the arguments brought forward by him against my objections to the passage of the sun and moon standing still, as it is rendered in our Authorized Version, without reference to those founded on the Hebrew original.

In the first place, I will readily concede to J. C. M. the advantage he claims in respect to the supposed miracle being performed during the combat between the Israelites and the Amorites, and shall waive for a moment my right to collect from the account in the Common Version that it was a subsequent occurrence. But, will J. C. M. gain much thereby? Does the concession here made speak more in favour of the *necessity* of the miracle? I apprehend not. The general reason assigned for it (if I am not greatly mistaken) is, that it was done to enable the Israelites to obtain a longer space of time by *day-light*, for the purpose of conquering the idolatrous Amorites, agreeably to ver. 13 of the authorized translation: "And the sun stood still and the moon stayed, *until the people had avenged themselves upon their enemies.*" But, how can this be made to tally with the 11th verse, in which the winding up of the discomfiture of the Amorites is thus related in our present version: "And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hail-stones, than they whom the children of Israel slew with the sword." Here the final defeat of the dispirited and exhausted Amorites is ascribed to the providence of God in sending a grievous hailstorm upon them; but surely no one will have the hardihood to assert that for this purpose, or even to enable the Israelites to ascertain their victory, it was *necessary* for the sun and moon to stand still, or in other words, as far as the moon at least is concerned, for the course of nature to be changed. I am perfectly aware, Sir, that I am here treading on tender ground, and that I may be told by persons like J. C. M., that if the Almighty is recorded (of course only in our Authorized Version) to have performed a miracle, it ill befits me or any one else to inquire into the cause of it, much less to dispute its actual performance; but as I have given the reasons in my former paper why I consider Mr. Bellamy's Version to be strictly conformable with the Hebrew, (in which no such miracle is recorded,) in opposition to our present translation, I feel myself compelled, with every courteous allowance for J. C. M.'s candid avowal of his ignorance of the sacred language, to shelter myself from obloquy there.

J. C. M. next asserts that Joshua did not perform the miracle in question by his own sole power, as pretended by me (i. e. if the miracle were performed at all); and as a proof of this, he says, "in fact we have an intimation that, previously to performing the miracle, he addressed the Supreme Being, though the words of his address are not given." A little explanation may perhaps here be necessary to shield J. C. M. from the dilemma of a perfect *non sequitur*. By addressing Jehovah, he certainly means offering up prayers to him, and he most probably supposes that in answer to these prayers the Almighty authorized him to command the sun and the moon to stand still. Now here I feel a little disposed to quarrel with J. C. M. for having stated in the introduction of his essay that my objections which he

intended to notice "had no connexion with verbal criticism." Independently of my shewing from Mr. Bellamy that the words, "And Joshua said to the Lord," are erroneously rendered in the Common Version, I have expressly added that one of my strong objections to this miracle is the absence of the wonder-working Hebrew formula which precedes every other miracle effected through the agency of man, in the books of the Old Testament, prior to Joshua, namely *וַיֹּאמֶר יְהוָה*, and by this I must of necessity make my stand, thereby still expressing my conviction that the supposed miracle *not being commanded by Jehovah*, it rested solely with Joshua, and *consequently could not take place*.

But J. C. M. attacks me (I had almost said with a degree of pleasant bonhomie) on my objecting to the "unphilosophical" manner in which the historian describes the miracle of the sun and moon standing still. He then proceeds to say, that "the account is in conformity with the astronomical system of that day," and thinks that "the moon's standing still is a grave argument for the reality of the miracle," (*I thought it had formed chief part of the miracle itself*), "inasmuch as, *although there was no occasion for it when the sun was shining*, it was, according to the modern and true theory of the celestial bodies, a necessary consequence of *the cessation of the earth's diurnal rotation*, in which," he presumes, "the miracle existed."

Good-humour and pleasantry may in many cases suffice to cover a multitude of sins, and in this instance they may be permitted to shroud what severer critics might honour with no very dignified appellation in your correspondent J. C. M.; but it is necessary for the information of others into whose hands this essay may fall, to point out the inconsistencies of the foregoing assertions.

We have in the book of Job and the Pentateuch, (I mention these only, on account of their being of an earlier date than the book of Joshua,) *direct* evidence to shew that the Israelites were intimately versed in astronomical science; and from a mass of *collateral* evidence which has recently been established by one of the most learned men of the present age, this is further confirmed beyond the shadow of a doubt;* the argument, therefore, of J. C. M., that the description of the sun and moon standing still, in Joshua, is in conformity with the astronomical system of that day, is not only wholly futile, but little better than a libel on the sacred writings which he attempts in so injudicious a manner to defend. I have no doubt but J. C. M. considers the writer of the book of Joshua to have been inspired; but, if it be admitted, as J. C. M. wishes us to do, that by the *sun* and moon standing still, he meant to record that the *earth* and moon stood still, what is this else than admitting that the author of the book of Joshua is guilty of a gross mistake; and what then becomes of the divine inspiration in his case, with which error and falsehood are surely incompatible? And if we once begin to account for the absurdities of our own and other modern versions, by attributing them to the ignorance and mistakes of the original Hebrew writers, to what fearful and appalling results will not this procedure eventually lead? Surely every serious Christian must tremble for the consequences.

As to J. C. M.'s assertion that the moon standing still is a grave argument for the earth's standing still also, I confess myself utterly unable to compre-

* For a great variety of information on this head, the reader is referred to the Dissertations of Sir William Drummond on the Zodiacs of Esneh and Dendra, in Nos. XLVII.—L. of the Classical Journal, and to Vol. II. Book iv. Ch. vi. of *Origines*, recently published by the same author.

hend the force of his reasoning, or to guess at the rules of his logic by which so notable a deduction is obtained; and as I have carefully abstained from noticing in my former essay the results which must have infallibly been produced by the miracle recorded in our Common Version, had it actually taken place, so I hope I may be excused from detailing those which J. C. M.'s *improved* miracle could not fail likewise to have effected, had it existed any where else than in his own imagination. Some hints, however, on the subject may be gathered from Michaelis's remarks on the miracle of the sun going back ten degrees on the sun-dial of Ahaz, and to these I refer J. C. M. and your readers. There is one inference which must necessarily be drawn from the foregoing, which it may not be amiss to state here: it is this, that both the Septuagint and the Vulgate Versions of the book of Joshua (from which all our modern European translations have chiefly emanated) must have been made at a period when astronomical science was at a low ebb; when the degenerate political state of the ancient Egyptians and Jews manifested (as is ever the case with fallen nations) a corresponding degeneracy, or rather absence of true science and learning; and when a string of childish systems was founded, not on the result of philosophical experiment and accurate observation, but on appearances only. Why we should still persist in adopting versions like these, the authors of which have swerved from the original because they could not comprehend it, and have in many places substituted error for truth out of sheer imbecility and ignorance, may be left to their champion J. C. M. to account for. It might be done here, but courtesy forbids the attempt.

I come now to what your correspondent is pleased to term my grand objection, and which consists briefly in this, "that as God is immutable, so are the laws by which he governs the universe." In denying this, J. C. M. defines a miracle to be "a departure from the laws by which the Supreme Being governs the universe," although in a few lines afterwards he considers it to be synonymous with "a departure from the usual mode in which he conducts the operations of his providence;" and, leaving the reader to reconcile as he can the vast difference between both definitions, he proceeds to assert that an attempt to charge the Almighty with mutability in occasionally departing from those laws by which he governs the universe, does not derogate from his glory so much as the hypothesis which would limit his omnipotence by making him the *slave* of his own decrees. Ah! Mr. Editor, had my pen originally traced these lines, well might I blush, and well might I incur the just reproach of J. C. M., not only of not having used "more guarded and moderate language," but also of not having spoken with that reverence which it becomes a mere mortal when treating of an all-perfect, all-wise and omnipotent Being. "All nature" (in the energetic language of a sage of the present day) "is but the expression of the will of God," and if the Divine Will, as manifested throughout all his works, and in the laws by which he governs the mighty whole, agree in perfection with him, the Supreme Being, who is the essence and fountain of all perfection, as it needs must, how can the possibility of a change be for a moment supposed? Or, in other words, how can the "unphilosophical idea" of perfection in Omnipotence becoming imperfect be at all tolerated? To assert, then, that the perfect laws of an all-perfect Being are immutable, is surely not asserting, as J. C. M. will have it, that an all-perfect Being is, or can be, the *slave* of those laws. The latter are the expression of the will of the former, and as such cannot but be perfect, harmonious, and, like their Author, immutable.

From the preceding it may be gathered that I differ not a little from your

correspondent J. C. M. in my ideas respecting the miracles recorded in the Old Testament. As, however, I have already stated my opinion respecting what I consider to be the real miracle recorded in Joshua x. 12, 13, and as that may serve as a clue to my views on the subject generally, there is no necessity for troubling your readers with a repetition of it here.

Nothing more would remain to notice in the communication of J. C. M. save the remark, that "the passage under consideration is intelligible in the Authorized Version, whilst in Mr. Bellamy's translation it is not so." As, however, the powers of understanding in different mortals vary not a little, I content myself with submitting the grand point on which any difference of opinion on Joshua x. 12, 13, can exist to the generality of your readers, and leave them to determine for themselves whether it be easier to understand a verse which states, that "when Joshua commanded, in the sight of Israel, the sun was setting on Gibeon, whilst the moon was rising on the Valley of Ajalon," or a translation which asserts, that "the same chieftain said, in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon, in the Valley of Ajalon."

But I hasten to comply with your correspondent J. C. M.'s wish to be furnished with Mr. Bellamy's translation of Joshua x. 13, 14, and, in so doing, shall endeavour to use the utmost brevity, throwing myself upon the indulgence of J. C. M. and your readers for the protracted length of the preceding introduction. The verses, then, here alluded to, are thus given by Mr. Bellamy:

Ver. 13. "Then the sun set and the moon was up when he had avenged the nation of his enemies. Is it not written in the book of Jashur, while the sun was up in the division of the heaven, (i. e. *the horizon*,) he (*Moses*) hastened not to depart until the day ended?"

Ver. 14. "There was no day like that before it or after it, when Jehovah hearkened to the voice of man: surely Jehovah fought for Israel."

In both verses the acquaintance of your readers with Hebrew need only be put in requisition for the better understanding of a single expression, since the common dictionaries will supply all the rest. The translators of the Authorized Version have applied the words *בְּחֶצְיָה* in the second sentence of the 13th verse to *the midst*, or in the meridian, and have accordingly rendered it by *in the midst*. Now the word *חֶצִי* means strictly a visible *division* of any whole into its respective moieties. It cannot, however, as Mr. Bellamy justly observes, be said with any propriety, that the sun is in the visible *division* of the heaven, except when he is on the *horizon*, inasmuch as he is only then in that circle which divides the upper from the lower hemisphere, and which, in Hebrew, is, with the utmost propriety, called *the division of the heaven*, or in English, simply *the horizon*.

But there is a difficulty in these verses which has long baffled commentators, and which, though J. C. M. seems careless about it, (for in quoting the portions of the 13th and 14th verses, which he wishes to see rendered by Mr. Bellamy, he has wholly omitted the passage in them to which it refers,) I deem it necessary to elucidate for the benefit of your more inquisitive readers. The difficulty here alluded to is contained in that part of the 13th verse, beginning with, "Is it not written in the book of Jashur," and continues through the whole of the 14th verse. It may here be necessary to state, that what follows is merely an extract of Mr. Bellamy's luminous notes, and as it must necessarily be greatly condensed, the reader who is desirous of further information will find himself amply repaid by consulting the original.

Notwithstanding the well-known care of the Jews to preserve their sacred

books, it has generally been considered that the book of Jashur, alluded to in the 13th verse, has been lost. This, however, arises partly from want of knowing to whom to attribute the book here spoken of, and partly from a misconception of the whole passage in Joshua. Now, by reference to the Rabbinical Writings, it will appear, that even before the time of Christ, Moses was distinguished by the appellation of *Jashur*, i. e. *the just, the upright*; and if we consult Deut. xxxii. 15, we shall find that he is there designated as King in Jeshurun, or among the upright. Moreover, as Moses is allowed to be the writer or compiler of the five books known under his name (the Pentateuch), any single one of them, and consequently the book of Exodus, in which the circumstance is recorded to which Joshua referred the Hebrews, is, with strict propriety, termed the book of Jashur, as being synonymous with Moses. Now, in comparing Joshua x. 12, 13, with Exod. xvii. 12 and 14, we shall find, that although they do not identify one and the same fact, they are, nevertheless, parallel passages. In both, the overthrow of an idolatrous nation is recorded; in both, the command of God to rehearse their destruction to the people of Israel is mentioned; and in both, the circumstance of the Hebrews contending with the idolaters till the setting of the sun, or till the time of the evening sacrifice, is particularly noticed. The latter historian, therefore, very aptly refers to the former, more especially as he was himself pointedly called upon to propagate the narrative of the defeat of the one idolatrous tribe, and was chosen by the Almighty to be the avenger of his true religion in the total overthrow of the other.

It need scarcely here be mentioned that the 14th verse refers to the time of Moses, for there was no instance on record that God had before or after his time condescended, in so visible a manner, to make known his will to man, agreeably to what is recorded, Deut. xxxiv. 10, *And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.*

JARCHI.

TALIESIN'S POEMS.

To the Editor.

SIR,

Walsley, Oct. 29, 1827.

A LETTER in the Repository for August last, p. 582, headed *Taliesin's Poems*, and bearing the respectable signature of George Dyer, attracted my attention. I should have replied immediately, but expecting that an abler pen than mine would take up the matter, I waited with some impatience for the result; and now find, instead of a reply, another letter from Mr. Dyer retracting what had been previously hinted at relative to the quotation from Taliesin being Sanscrit, and advancing several positions, though hesitatingly, relative to the Welsh, which prove that your learned correspondent is unacquainted both with Welsh history and literature. I, therefore, request you to give insertion to this letter in your valuable journal.

I. It is admitted by all competent judges that the ancestors of the present Welsh were of Asiatic origin. The earliest information we possess respecting the ancient Cymmy is, that they inhabited the Tauric Chersonesus;—that about four hundred years prior to the Christian era, perhaps a little earlier, they left that country, on account of war, under the guidance of Hu the Mighty, and migrated in a westerly direction until they reached the German Ocean;—that the main body, under Hu, crossed into Britain, and landed either in the north of England or the south of Scotland, from whence they spread in a south-westerly direction;—and that the rest pushed forwards along the shores of the sea, until they reached the banks of the Loire

in France, where they settled, and from whence colonies were subsequently sent into Italy, Spain, and Britain. From these facts, combined with various researches recently made in India, some learned Welshmen, the late Mr. E. Williams among the rest, have traced a similarity between the language, customs and maxims of the Hindoos, and those of the Cymmry; but whether the Welsh and the Sanscrit be the same language, or even approximate towards each other, I know not, being totally unacquainted with the latter.

II. The assertion of Dr. Davies, that the Welsh language has remained unaltered, is supported by fact, notwithstanding the scepticism of your correspondent upon the subject. The works of our oldest Bards are still familiar to learned Welshmen, and there is hardly a word in the poems of Aneurin, Taliesin, Merzin, and Llywarc Hen, which is not, even yet, in common use in one part of Wales or another. With reference to the stability of the Welsh language, the learned editors of the *Archaiology of Wales*, no mean judges, have expressed themselves in the following appropriate language, which I here transcribe:—"Those who may take some pains to acquire a proper knowledge of our language will be convinced of its rich copiousness and powers; it retains within itself the primitive roots of every word it possesses, and those, for aught that we can discover to the contrary, in their primeval acceptations. These roots so aptly associate, in easy and elegant compounds, that we are not under the necessity of borrowing a single term, in any art or science, from other languages, ancient or modern. The origin of our verb is obvious; our derivations are peculiarly neat; the names of persons and places, as *Caswallawn*, *Casivelaunus*; *Cynvelin*, *Cunobelinus*; *Caratoc*, *Caractacus*; *Prydain*, *Britain*; *Celyzon*, *Caledonia*; *Essyllwyr*, *Silures*, &c. &c., are compounds and derivatives, on precisely the same principles that still actuate the language, and are as familiar to us as if they were of recent formation; which proves to a demonstration that our language has altered but very little or nothing; and equally demonstrates that it was formed long before the Roman invasion. It appears to have at that time attained to a stability, which secured it against all the storms that, through almost two thousand years, have assailed it. This accounts for its having escaped with life, when all the languages of the ancient Roman empire died in its fall, even the Latin itself. Through all the dark ages, which succeeded the ruin of that empire, the Welsh, for every purpose of literature, used their own language, whilst every other neighbouring nation were generally obliged to have recourse to the Latin tongue."*

III. Though the Welsh language has not altered, yet its orthography has often varied. This has not arisen either from the ignorance or the carelessness of copyists, but from the following cause. The bardic alphabet, which, from the similarity of its letters to the old Etruscan character, Cæsar inadvertently calls Greek, consists of forty-four distinct letters, each of which has an appropriate sound, and which is never confounded with another. When the Romans obtained a settlement in the island, they introduced their own alphabet, but the struggle for preponderance was severe and indecisive for ages, until in the end a species of compound or mixed alphabet was generated from these two, as is evident from several inscriptions on ancient monuments still existing both in Wales and England. This compound alphabet was adopted by the Saxons; for several most respectable and learned men (Dr. Johnson among the rest) have admitted that the Saxons had neither literature nor alphabet when they first invaded Britain. The departure of the Romans and the bloody wars which the Britons had to carry on with the Saxons

* *Arch. of Wales*, Vol. I., Preface, p. xv.

and the Danes, induced them, by degrees, to adopt the Roman alphabet; but as this latter was totally incompetent to express the sounds of the bardic characters, various methods were invented by ingenious men, at different times, to supply the defect. By some writers the initial characters of words alone were expressed, leaving it to the skill of the reader to account for the mutations:—by others, vowels and consonants were interchanged:—whilst others ran one word into another, or separated those which should have been connected.* In consequence of these things, it requires a profound knowledge of the language to read the works of our oldest bards with ease and accuracy.

IV. Though the late Iolo Morganwg (E. Williams) was not regularly educated yet he was a scholar, and one of no mean acquirements. His assertion, that the quotation from Taliesin was not Welsh, nor any thing like Welsh, would be deemed extraordinary, were we not acquainted with the exuberant fancies and singular eccentricities of the man. As an illustration; a few years ago he published a copious prospectus towards a History of Wales, in which he censured, in no measured terms, the very learned, laborious, and patriotic Editors of the Archæology of Wales, though he himself was one of the honourable and illustrious trio who gave publicity to that most useful work! This is not mentioned with the slightest intention of disrespect to his memory, but as affording proof that the greatest men are liable to err, and when they do so, they generally err to absurdity. Having attentively examined the quotation in question, I am satisfied that it is like Welsh—that it is genuine Welsh, though disguised by an orthography foreign to its genius.

V. As the poem of Taliesin, headed *Gwawd Lluz y Mawr*, has been twice mentioned in the Repository, I send you the whole of it for insertion, in the orthography of Dr. Pughe's most luminous and herculean dictionary, accompanied with a literal translation, which you will please to print opposite the original, and on the same page. The language of the original, its abrupt transitions, and its predictive allusions, stamp it as the unquestionable production of Taliesin, though his name, as Mr. Dyer remarks, is not appended to it. Respecting this Lluz the Great I am ignorant, as I know of no other of that name in British history besides Lluz, the son of Beli, the eldest brother of Caswallawn, the Casivelaunus of the Romans. It is not improbable but that the title, though ancient, is spurious, something similar to several Hebrew titles in the book of Psalms. The poem itself is imperfect, as there are some words wanting, and in other places the rhyme is defective. It is far from being the best of Taliesin's productions, though it possesses some coruscations of true poetic genius; and, upon the whole, it may probably amuse some of your numerous and learned readers.

Gwawd Lluz y Mawr.

Cathyl gorau gogant,
Wyth niver nodant.
Dyw llun dybyzant
Peithiawg, yz ant.
Dyw mawrth yd ranant
Gwyth yn ysgarant.
Dyw mercyr mezant
Ryodres ryçwant.
Dyw iau esgorant
Eu zioluz ançwant.
Dyw gwener, dyz gormant,

The Praise of Lluz the Great.

The finest hymn of presage, eight hosts will distinguish. On Monday there will be a devastating, forward they will go. On Tuesday they will form divisions in wrath against the foe. On Wednesday they will possess the utmost bounds of pomp. On Thursday they will dismiss their opposition of inappetency. On Friday, a day of profusion, the heroes will approximate in blood. On Saturday

* Vide Dr. Owen Pughe's Grammar, pp. 6—8.

Yn waed wyr gonesant.
 Dyw sadwrn
 Dyw sul, yn geugant
 Diau dybyzant
 Pum llong a fum cant,
 Goranant oni ant.
 O vrith y vrithai,
 Ni oes, ni ezai
 Brith y vrithanai.
 Syged y ezai; eurai,
 Ail coed cygnai.
 Antarez dymbi,
 Pawb ei adanai.
 Ar weryd pwmpai.
 Daröryn darogan
 Gwaed, hir rhag gorman.
 Hir cyhoez cynan
 Cadwaladyr a cynan :
 "Byz buzyz bycan
 Diva gwres huan."
 Dysgogan dervyz
 A â yn y dyz.
 Wybyr geirionyz,
 Cerz awn y genyz.
 Gwyllawd eil eçwyz,
 Yn nhoroez mynyz.
 Pan bau llawn hydyr,
 Brython ar gynghyr,
 I Vrython dymbi
 Gwared gwnezvri.
 Gwedy awr ag euriini,
 Difaith Moni a Lleini,
 Ac ergryd anhez ynzi.
 Dysgogan perfaith
 Anhez yn difaith.
 Cymmry pedeiriaith
 Symudant eu haraith.
 Yd y vi yn uç, yn uç fraeth,
 A wnai gwyniaeth.
 Meinzyz brefawd,
 Meinhoeth berwawd,
 Ar dir berwodawr,
 Yn llonyz ysadawr.
 Cathyl gwae canator,
 Cylç Prydain amgor.
 Dyzoent yn gynghor
 I wrthod gwarthvor.
 Boed gwir venryd
 Dragwynawl byd.
 Dolwys zollhwy cyd
 Dolaethwy eithyd.
 Cynran llawn yd
 Gyvarç cynyd.
 Heb epa,

On Sunday, assuredly on that day there will be five hundred and five ships, with the finest harmony until they sail. *From the diversified spot which variegated, there is not, there has not gone such a spotted* one who has been variegated.* With thirst† he went forth; he shone resplendent with gold, and consumed a second wood. There will be a want of energy with every one who deserts him. He formed a tumulus‡ upon the earth. There is a slight prophetic intimation of blood, long before its copious shedding. Long has been published the speech of Cadwaladyr and Cynan:—

Small will be the advantage to destroy the sun's heat. The prediction will be accomplished which will go forth in that day. Most small is the sign of equitable words, with the flow of music in the song. Gloomy is the second prospect, from the swellings of the mountains. When the country is full of confidence, with the Britons in council, to Britons there will be deliverance and honourable protection. After the shout of onset from the heroes adorned with gold, Moni and Lleini were made a desert, and the terror of war was there. Thus complete was the prediction of war in a desert. The Welsh in four languages made their orations. There I was superior, superior in eloquence, which produced a powerful sensation. Fine is the day when fortune smiles. Partly naked is the radiant spear, upon the land of the splendid spearman, which is calm in the devouring blaze. The dirge of woe is singing, round Britain's borders. They came according to counsel to oppose the raging surf of ocean. Let truth have free pre-eminence through the eternal world. The connected tedious vale winded round, being very narrow at the farthest verge. The full essentials of corn are a rising up of greeting in the ear. Without a monkey, without a milch cow-stall, the world will be a wilderness, a necessitous mass formed by destiny.§ There was sprightliness through smoothness in the breasts

* A hero dressed in armour, bedecked with gold.

† With thirst, i. e. thirst of vengeance on the foe.

‡ A tumulus formed of the dead who fell beneath his sword.

§ These are ancient adages referring to an incipient state of society when the wandering tribes began to domicile or fix upon settled residences.

Heb henvonva,
 Byd a vyz zifaith,
 Dyraid cogau tyngedawr.
 Hoywez trwy groywez
 Gwyr byçain bron odwyllyz,
 Torwenawl, tuç iolyz
 cwdyz ar vezyz,
 Ni wan cylllellawr clezyvawr meiwyr :
 Nid oez eizu y puçaswn.
 Maw angerzawl trevzyn,
 Ae a wyr carez creuzyn.
 Cymmry, Eingyl, Gwyzyl, Prydyn,
 Cymmry cyvred ag ysgyn,
 Dygedawr gwyzveirç ar lyn.
 Goglez a wenwynwyd o hervyn,
 O eçlur caslur caslun
 O eçen Azav henyn.
 Dygedawr trydy i gyçwyn branes o
 osgorz,
 Gwyrain meryz miled seithin,
 Ar vor angor, ar gresdin.
 Uç o vor uç o vynyz
 Uç o vor anial ebryn
 Coed maes tynø a bryn
 Pob arawd
 Heb erglywaw nebawd,
 O vynhawg o bob mehyn.
 Yd vi vrithed
 A lliaws gynnired,
 A govud, am wehyn,
 Dialu trwy hoywgredau. Preswylo
 Yozeu Creawdyr, cyvoethawg Zuw
 urzin.
 Pell amser cyn zyz brawd,
 Y daw diwarnawd
 A dwyrain darlleawd,
 Terwyn tirion tir Iwerzon.
 I Brydain yna y daw dadwyrain
 Brython, o vonez Rhuvain.
 Ambi barnodyz o anhyngres diau.
 Dysgogan sywedyzion,
 Yn' gwlad colledigion :
 Dysgogan Derwyzion,
 Tra mor tra Brython,
 Hav ni byz hinon
 Bythawd brau brëyron.
 A'i deubyz o wanfed,
 Tra merin, tra ced?
 Mil ym brawd Brydain urzin,
 Ac ym gyfion cyfin.
 Na çwyav yn goglud gwern,
 Gwerin gwaelodwez ufërn,
 Ergrynav cyllestrig cäen,
 Gan Wledig gwlad anorfen.

of little men partly concealed, and
 abounding with white bellies, with a
 noise of fame and loquaciousness
 about baptism, but their puny daggers
 will not pierce the swords of warriors :
 it was not proper that I should desire
 them. Ardent is the mutual grasp
 of the townsman, for he knows the
 excess of the fierce robber. There
 were Welsh, Angles, Irish, and North
 Britons, with the Welsh hastening to-
 gether in the rising charge, when the
 white steeds (*ships*) were brought
 upon the lake. The north has been
 poisoned by a voluntary defiance,
 from the glare of the hateful form of
 the progeny of ancient Adam. A
 third was brought to excite a flock of
 crows from the army, with a rising of
 the sluggish brutes of disappointment
 upon a sea fit for anchorage, upon a
 hardened bottom. Over the sea and
 over the mountains, over the sea is
 a fertile desert, to which the woody
 field and the hill will allure.

Every oration, without any one to
 listen to it, resembles a lofty-minded
 one in every ancient place. I have
 been variegated with the multitude in
 the mutual necessity which thou didst
 remember, in consequence of exhaus-
 tion, to revenge for blind credulity.
 He will obtain the purpose of the
 Creator, the puissant God of exalted
 state. Long before the judgment day,
 a day will come with the rising irra-
 diation of instruction, ardent and ge-
 nial upon the land of Ireland. To
 Britain then will come an exaltation
 of the Britons from the nobility of
 Rome. In that day the judge will be
 free from prejudice on both sides.
 There is a prediction of astronomers,
 in the regions of the lost ones : there
 is a prediction of the Druids, over the
 sea beyond Britain, that summer will
 not be continually serene with the
 frank barons. Will he come from
 the exposed thrust, from the excess
 of effusion, from the excess of trea-
 sure? There are a thousand of my
 brothers in Britain of exalted state,
 and of my progeny in the borders.
 I will not proceed in the confidence of
 the alder trees, with the multitude in
 the deeps of hell. I will dread the
 sulphureous covering, from the So-
 vereign of boundless space.

GWILYM MAESYVED.

REVIEW.

ART. I.—*Systematic Morality; or a Treatise on the Theory and Practice of Human Duty, on the Grounds of Natural Religion.* By W. Jevons. Hunter. 1827. 2 Vols. 8vo.

THE author of this very ingenious and valuable work has justly remarked in his preface, that notwithstanding the multitude of ethical treatises with which our language abounds, an important station still remains in a great degree unoccupied. The interesting and curious questions which occur in the theory of morals have been largely debated; on the proper definition and criterion of virtue, on the grounds of moral obligation, on the nature and origin of the moral sense, very different and apparently opposite opinions have been maintained by the most eminent philosophers. On the other hand, many writers have distinguished themselves in the more practical discussions of casuistry and natural law, but in a comparatively dry and uninteresting manner, without addressing themselves to the affections, or dwelling upon those motives which are peculiarly calculated to mend the heart and inspire the love of virtue. The *persuasive* part of moral science, if we may so denominate it, has been cultivated chiefly by the preacher and the essayist; and though much that is highly valuable may be derived from their productions, yet it is necessarily presented in a detached and desultory form.

It is the object of the work before us to supply in some measure this deficiency in our systematic treatises, and in many respects it is well adapted to its purpose. Though, for many reasons, we cannot but deeply regret that the author has thought it necessary to confine his views to natural religion, yet the truly rational inquirer, who has been accustomed to look to Scripture both for his rule of life and for his most powerful motives to follow it, will not be displeased to find to what an extent the light of unassisted nature coincides with that of revealed truth. In some instances he may perhaps be induced to think that her pictures, when fairly examined, are defective not so much in distinctness as in brilliancy; nor will he value at a lower rate the discoveries of the gospel, when he perceives, that while they make little change in the outline, they clothe it with more glowing and attractive colours; that reason, as far as her powers can reach, presents to our view the same objects as her heaven-born sister, who has merely extended the design, and thrown over the whole a celestial radiance. The attentive reader, however, of "*Systematic Morality*," will immediately perceive that the author is greatly indebted, not only for the vividness, but the distinctness and accuracy of his delineations to the light of revelation. He will not fail to be forcibly struck with the difference between that exercise of reason which is employed in exploring our way through intricacies where we have no other clue to guide us, and that which merely satisfies us that what others have told us is true,—that what has already been accomplished by other means has been done well. If we are desirous to ascertain the reliance to be placed on natural religion, we must examine what she has been able to effect when left entirely to her own resources, as they are exhibited in the writings of those who had no means of checking her decisions by an appeal to higher authority.

After some very judicious introductory remarks on the importance and

value of moral science, the author proceeds to distribute his subject under three principal divisions, in the first of which he proposes to treat of those more general questions relating to the origin of the moral sense,—the nature, definition and criterion of virtue, and the obligation to practise it, which constitute what may be called the *theoretical* department of ethics; in the second, under the title of Practical Morality, he gives a detailed view of particular duties; in the third, he treats of the means of cultivating and improving the moral principle. To this last he has given the title of *Disciplinary Morality*.

Previous to the discussion of the first of the above questions, namely, that relating to the moral sense, Mr. Jevons enters much at large into an investigation of the nature of the affections in general; rightly conceiving that they are so analogous in their origin, and so intimately connected together, as to render it difficult to carry on the analysis of any one successfully, without a reference to the rest. A knowledge of the nature and laws of the affections is also necessary to the practical moralist, since otherwise it seems scarcely possible to lay down judicious rules for their government and direction. In pursuing this analysis, he proceeds in a great measure on the Hartleyan principle of association, though without adopting much of the peculiar phraseology by which that eminent philosopher is distinguished, and which has perhaps deterred from the study of his writings many of those in whose estimation elegance of expression is of more value than accuracy of thought. According to this view of the origin of mind and its affections, all our intellectual pleasures and pains are ultimately deducible from those of the body. The human infant, in the first instance, is a mere animated machine, a creature of matter and sense, alive to no feelings but those which result from present impressions. All his pleasures, and consequently, for a while, all his desires, have a reference solely to bodily gratifications, and terminate in self. It is not long, however, that he continues in this state of insulation. From the first moment of his existence, he is dependent on the unceasing care and attention of others; the pleasurable emotions, therefore, which are excited by the supply of his various wants, are associated with the idea of those about him, and thus are gradually unfolded the germs of the social and benevolent affections. By the operation of the same principle the intellectual faculties also are successively brought into being. Even the use of the senses themselves implies the exercise of the nascent powers of the understanding.

“The process of *learning to see* is one which requires the constant exercise of memory and judgment; for the perceptions of distance, bulk, and tangible properties by the eye, are not, as is now universally acknowledged, the original perceptions of that sense, but the associated knowledge which it has acquired under the tuition of Touch. The new-born infant, though endowed with all the organs of sense, is incapable even of that simplest excitement which arises from the observation of external objects. We are apt to expect that the little stranger, surrounded as he is by so many novel objects, should feel immediate wonder and interest in all that he beholds. But we forget that his attention has not yet extended beyond his more acute and immediate feelings; that the sensations conveyed by his eye and ear are all as yet confused and indistinct; and that it is only by slow degrees that he even learns to recognise by means of those sensations the objects of his earliest and most pressing wants. The very power, therefore, of observing external objects, implies a certain development of mind, and those pleasures of excitement which have been already mentioned, partake as much of the nature of mental as of sensible pleasures. Indeed, the mental faculties, in their first exercise, are nothing more than certain modes or necessary results of sensation; and even when they are em-

ployed on subjects apparently the most remote from sense, a close analysis of their operations will still shew their derivation from that humble source. Admitting this, we may easily understand why the laws of sense are the laws also to a certain extent of intellect; and why the *easy* exercise which is gratifying to the corporeal faculties, is in like manner gratifying to those of the mind. Whatever stimulates attention and attracts observation; whatever imparts new ideas, or excites a train of thought; whatever recalls former perceptions with distinctness to the memory, or opens a field in which imagination may range at large, must naturally be a source of pleasure, because it is action and excitement that constitute our very life; and if to live be grateful, these must necessarily be grateful in the same degree."—Vol. I. pp. 26—28.

It is by a developement, on the whole very judicious and successful, of this leading principle, so wonderfully fertile in the extent and variety of its applications, that our author pursues the analysis of the affections, and is enabled to dispense with all that multitude of original instincts, senses, and innate faculties, which make so conspicuous a figure in the theories of many eminent metaphysicians. If by these terms nothing more be meant than that the constitution of the human being is originally such that the circumstances in which he is placed necessarily tend to promote the growth of certain affections, and among others the sentiments with which he regards virtue either in himself or others, and that along with great diversities in the details, there is a remarkable general analogy in these sentiments;—if this be all that is meant, perhaps the difference which apparently prevails among philosophers on this subject may be one rather of expression than of real opinion. Many, however, appear to have carried their notion of original instincts to a much greater length than this, and hence at the same time that they admit the general influence of the associative principle, greatly under-rate the extent and importance of its operations. "In what manner," says Mr. Stewart, "the association of ideas should manufacture out of the other principles of our constitution a new principle stronger than them all, it is difficult to conceive." Certainly this is a wonderful result, and one which we should scarcely have anticipated; but yet it is the undeniable fact, and that in cases which have never been made the subject of dispute. The love of money, which every one admits to be factitious, and to derive its origin from the perceived instrumentality of money to procure for us a great variety of other things originally agreeable, frequently supersedes those very desires which gave it birth. If this happens in one case, it may happen in another, it may happen in all; and thus it may be true that the pleasures and pains of sense, and desires originally referring only to bodily gratifications, furnish the materials out of which are gradually formed the most refined tastes, the most intellectual trains of thought and speculation, the most comprehensive, disinterested and spiritual affections. To the manner in which the investigation, proceeding upon this basis, is carried on by Mr. Jevons, we have little to object, and we fully assent to all his leading conclusions; but our limits will not admit of our entering into a detailed examination of it, and we shall therefore content ourselves with recommending it as a pleasing specimen of ingenious metaphysical analysis, applied to a subject of considerable practical value, conducted in such a manner as to be interesting and satisfactory to those who are less conversant with philosophical discussions, at the same time that it is founded upon the soundest principles of mental science.

The second and third chapters of the first book are devoted to an inquiry into the proper definition or criterion of virtue, and into the grounds of

moral obligation. It is to a want of sufficient attention to the distinction between these two very different questions, that the paradoxes and controversies which have disgusted many with this branch of ethical science, may, in a great measure, be ascribed. The question, "what is that common quality which belongs, or is supposed to belong, to whatever is called virtuous," has received various answers, most of which, when attentively examined, will be found ultimately to coincide; and all of them, when fairly applied, will be found to indicate the same or nearly the same objects. They differ, however, materially in distinctness, precision and facility of application. Conformity with the will of God, wherever that will can be clearly ascertained, must evidently supersede all others; and here the believer in revelation enjoys the unspeakable advantage of a guide in which he feels that he can repose implicit and unhesitating confidence. But to the moralist who confines himself to natural religion only, or even to the Christian, in those cases, if there be any such, to which the gospel rule does not immediately and precisely apply, the will of God cannot serve as a *criterion* of virtue. In such cases, we must learn what is virtuous by the application of some other test, and then its acknowledged conformity to the will of God will furnish the decisive *motive* or *obligation* to practise it. Such a test Mr. Jevons finds in the *utility* of virtue, or its tendency to promote the general happiness. The principal objection to this doctrine is the alleged difficulty of applying in practice the criterion recommended; a difficulty, however, which, though its existence must be admitted, has certainly been exaggerated beyond all truth or reason by several very eminent writers. The manner in which it has been misunderstood by some, and perverted or misapplied by others, has exposed this doctrine to no small portion of undeserved suspicion and prejudice; which have been occasionally increased by the unfortunate ambiguity of several terms frequently employed by its supporters, in a sense to which the bulk of mankind are less accustomed. It is justly observed by our author, that no other criterion can be considered as altogether free from the same objection, because no other in its detailed application by different persons has ever led them invariably to the same results.

The inquiry into the nature of moral obligation has been more perplexed by theoretical reasoners than any other in ethical science. The obscurity which sometimes appears to hang over that subject, perhaps arises in a great measure from the circumstance that the obligation has almost always been considered with relation to the beings on whom it is imposed, and not to the source or authority from which it emanates. The distinction between an inducement, as a matter of *prudence*, and an obligation, as a matter of *duty*, is obvious on the slightest reflection; but no intelligible account can be given of this distinction without an immediate reference to the idea of dependence on some superior being, who is enabled to connect the observance of his laws with the attainment of some object of essential importance to the agent. This object, in the case of *moral* obligation, can be no other than the greatest present or future happiness of the agent, connected with the practice of virtue by the declared will of God, or (what comes in fact to the same thing) by the course of nature or of providence.

The necessity of a reference to a future state in order to a perfectly satisfactory account of this subject is distinctly admitted by Mr. Jevons in the following passage:

"The sum, then, of our argument is this,—that no given course of conduct can be pronounced either conducive or adverse to the present happiness of an

individual, without some reference to the state of his dispositions or character;—that the comparison between virtue and vice, with respect to their influence upon happiness, must consist entirely in a comparison of *dispositions*, and their respective *general tendencies*;—and that the obligation to virtue, so far as regards the present life alone, can be established only to the extent of this plain truth, that a virtuous character affords, upon the whole, the best security from evil, the fairest prospect of happiness, and of such happiness as is incomparably the purest and most exquisite in kind. But to see virtue in its fullest importance, and to enforce it on the strongest grounds, it is undoubtedly necessary that we should extend our views to a future state. Without the expectation of a future state, there would be some ground, perhaps, for alleging, that moral principle, however useful in a certain degree, may yet be carried to an inconvenient extreme, and that a certain pliant and accommodating morality, which will bend to the temper of the times, and serve most effectually to secure respectability and wealth, is most advantageous to the individual. At any rate, in this case *the improvement of character* could never be reasonably stated or considered as the object of *supreme importance* in life, and consequently the moral principle could never attain its highest state of culture."—Vol. I. pp. 175—177.

In the second book, entitled *Practical Morality*, are comprehended the detail and description of all the particular feelings, dispositions and modes of conduct which respectively constitute virtue and vice, together with such representations of their respective tendencies as may serve to recommend the one and dissuade from the other. These Mr. Jevons considers in the first place under the two general denominations of duties of action and duties of restraint; divisions which have a reference to all our passions and propensities taken collectively; since it may with propriety be said of each of them, that some things require to be done, and others to be forborne or avoided. We have afterwards a more minute detail of the rules of duty as they relate to each propensity or affection considered separately. These are treated of under the following heads; first, duties relating to the desire and pursuit of pleasure, of wealth, of honour, and of power. We have then a view of duties relating to the affections, meaning by that term the benevolent affections exclusively, such as friendship, patriotism, gratitude, sympathy. Next follow the passions, peculiarly so called, or those more violent emotions or perturbations of mind which are excited by evils and injuries; and the course is completed by a view of the religious affections.

Into this extensive detail we do not propose at present to examine minutely; but we can safely recommend it as containing a valuable fund of practical good sense, which few can study with the attention it deserves, without being made both wiser and better. At the same time, while we readily admit that the views of moral duty here advanced are established and enforced by such arguments as will approve themselves to the *natural* man, if he be also candid and unprejudiced, yet it is abundantly manifest, on the one hand, that they are vastly superior to any rule of life which could be derived from the writings of heathen philosophers, and on the other, that the author himself is obliged in many instances for the correctness of his principles, not to natural religion, but to the unspeakable advantage which he has derived from a religious education, and an early familiarity with the Christian Scriptures. Often avowedly, and perhaps oftener still unconsciously, through the force of habit, he has recourse to Scripture, if not for authority, at least for arguments and illustrations. Among other examples of a purer morality than has ever been actually framed by mere human reason, we may refer to the view which is given of humility, of patriotism,

of suicide, and the forgiveness of injuries. They are such views as are fully justified by the light of revelation, and even by sound reason, if men can only be induced to apply it to the investigation of these most important points, unfettered by prejudice, passion, human authority or popular outcry; but they are for the most part in direct opposition, not only to the doctrines maintained by the most celebrated Greek and Roman moralists, but also, we are constrained to add, to the maxims generally prevalent in the more refined society of self-called Christian communities, from whose code of morality such notions, or any notions which have not been sanctioned by the stamp of fashion, would be rejected with utter contempt. The slightest opportunities of acquaintance with the class of society to which we allude, may suffice to convince any one that Christianity, *as such*, has had no concern in the formation of those rules by which their conduct is generally guided; rules which have seldom even so good a foundation to rest upon as the authority of heathen philosophers, but are too commonly influenced by the passions and prejudices of the gay, the thoughtless, and the profligate.

The following passage may be taken as a specimen of our author's manner of treating an argument of this kind :

“ The tendency of pride to invite affronts, and to produce a preternatural sensibility to the smallest slights, has already been pointed out; * and it is obvious that, if such be the source of the injuries complained of, the duty which they call for is not forgiveness, but the correction in ourselves of this wrong disposition. Supposing, however, our injuries to be real and unprovoked, what, let us consider, is the spirit with which it is best to meet them. To submit with perfect calmness to every insult; to regard those who unjustly hate, despise, or slander us, with the same feelings with which we regard the rest of mankind, is evidently more than either reason requires, or human nature allows us to expect. To be altogether insensible to feelings of resentment under circumstances of gross provocation, argues a certain meanness of spirit, which we cannot but despise. There is a calm and dignified displeasure, which, in such circumstances, is not only allowable, but commendable. There is a mode of coolly chastising insult or repressing petulance, which justly commands our admiration. But whenever our displeasure borders upon passionate resentment, or refuses to be mollified by the repentance or concessions of the offender; whenever our resistance or chastisement of injury goes beyond the strict necessity of the case, and degenerates into the mere retaliation of evil; the bounds of justice and duty are then transgressed. I say the bounds of *justice* are transgressed; for what is justice as respects the punishment of offences, but the principle which requires that a certain measure of suffering should be inflicted *with the sole view of preventing their recurrence*? To inflict suffering for no other reason than because an offence *has been committed*, without a view to any ulterior object, is mere vengeance or retaliation,—a principle which ought to be marked with the strongest censure, whether it operates in private or in public punishments; whether acted upon by men, or ascribed, in their systems of theology, to the great Supreme. It can be no other than a selfish or malignant feeling, which prompts to the infliction of suffering for its own sake. Whenever, therefore, feelings of sincere contrition are manifested, the end of punishment is in general already attained, and he who, not satisfied with that contrition, desires still to make the offender suffer, or exacts from him acknowledgements and submissions beyond what are reasonable, can only be actuated by a vindictive spirit, and becomes himself chargeable with wrong. Some, indeed, there are who *say* that they forgive, and yet retain a lurking enmity, which they still find means of indirectly gratifying, by continually reminding the

* “ Vol. I. p. 335.”

offender of his fault, and seeking every occasion to revive his painful feelings of remorse or shame. Such conduct is obviously only another mode of taking revenge, and only the more detestable and cruel for being disguised under the appearance of forgiveness. The man of truly forgiving spirit not only abstains from further punishment on observing the signs of sincere repentance, but casts off all animosity. He seeks to bury the wrongs repented of, as much as possible, in utter oblivion, and carefully avoids the slightest hint or allusion which may awaken the memory of them in the mind of the contrite offender.

“But the exercise of a forgiving spirit is not by any means confined to those cases where repentance is manifested and the power of punishment is possessed. The greater part by far of the injuries we suffer are such as admit of no redress, and leave no hope of repentance, or even acknowledgment of error, in those who inflict them. The resentment in this case excited can only in general operate as a source of disquiet to the heart in which it dwells, disposing it to brood continually upon the torturing thought of its wrongs, to view them in a light of the greatest possible aggravation, to thirst for opportunities of vengeance, or to imprecate evil from any quarter upon the head of the offender. The spirit of forgiveness subdues these malignant and disquieting emotions. It prevents the mind from ruminating upon injuries sustained, and disposes it to soften them by every reasonable excuse. It suggests the possibility of good intentions, though appearances seem to indicate the contrary; of some mistake existing in the mind of the offender, or of some previous provocation unwarily given on our part, which may justify in his own eyes his injurious conduct. If this supposition cannot be admitted, it allows due weight at least to every other extenuating plea which candour may suggest, and at the worst, regards the offender with pity rather than resentment, as the slave of evil passions, through which he is himself by far the greatest sufferer. Nay more; if opportunities present themselves of rendering a service to the offender, the man of forgiving spirit will not withhold the good which it is in his power to do, but will rather rejoice to make this generous requital for the wrongs he has sustained. Not satisfied with being not overcome of evil, he will overcome evil, if he can, with good; disposed at all times to return benevolent wishes and kind offices for malicious treatment; to judge charitably of those who judge uncharitably of him; to bless those who curse him; to do good to those who hate him; and to pray for those who despitefully use and persecute him.”—Vol. II. pp. 115—119.

The last chapter of this book, which treats of religion and the regulation of the religious affections as derived from the light of nature, is perhaps the most elaborate disquisition in the whole work, and contains a view of this interesting inquiry which is highly ingenious and in many respects original. The first section is devoted to a statement of the evidences and doctrines of natural religion, and contains a pleasing general view of the argument for the being and providence of God, the effect of which is to shew, that the doctrines of pure and rational Christianity are in all respects conformable to the conclusions which sound philosophy would lead us to deduce from an attentive observation of the phenomena of the universe. Hence it cannot fail to be highly satisfactory to the advocates of revelation, who are naturally much gratified to observe the solicitude evinced by the most able and enlightened votaries of the religion of nature to establish its entire coincidence with the leading doctrines of the gospel. We have afterwards a very able and interesting review of the natural arguments for a future state. That it is perfectly satisfactory we are far from acknowledging, and after bestowing upon it the most attentive, and we trust impartial examination, we see no reason for departing from the conclusion to which former statements of this argument had brought us; namely, that it can only be considered as esta-

blishing the possibility of an event which must derive its real evidence from other quarters.

Mr. Jevons commences his proof of the being and providence of God by examining the well-known objection of Hume derived from his doctrine of causation. This objection, by which not a few, overlooking the fallacy on which it is founded, have been puzzled, though not convinced, he endeavours, and in our opinion very successfully, to shew is altogether groundless. It proceeds upon an alleged analogy between matter and mind which cannot possibly be admitted. It may be allowed that what we call physical causes are not real efficient, but only uniform and invariable antecedents—the occasions in connexion with which some other power or agent really produces the effect, without affording any place for the inference that this is after all the only notion we can attach to the term cause. The notion of power considered as an attribute of mind, and that which we commonly ascribe to inanimate objects, are totally different and independent of each other. The one arises merely from observing the uniform conjunction between antecedents and consequences, the other is the result of our own consciousness.

“If we take such effects as evince *contrivance* or *design*, and consider that contrivance *abstractedly*, it will surely be allowed, that between the mind of the agent, and *so much of the effect as consists in the contrivance by itself considered*, there is a necessary connexion, a real causation. The artist, for instance, who contrives and puts together an ingenious piece of mechanism, is not, it is admitted, the cause of the *whole* effect produced: he did not create the materials which he employs; nor is he, strictly speaking, the cause of those motions of his limbs or fingers by which he operates; for he knows not even how they are produced; but so far as regards the *design* of the mechanism abstractedly considered, of *that* he is the cause in the strictest possible sense. Between *that*, and the idea which previously existed in his mind as the model of the work, there is surely something more than a mere arbitrary succession; there is a necessary and close connexion. The one is the very transcript of the other. The contrivance of the mechanism corresponds exactly with the ingenuity of the artist, and cannot even be conceived to have existed independently of it. There cannot, therefore, be a more legitimate inference, than that which leads us, from the observation of means skilfully adjusted to certain ends, to the belief of an intelligent mind as the cause of that adjustment.”—Vol. II. pp. 161, 162.

If then we are justified in deducing from the adaptation of means to ends in human works the existence of a designing intelligent cause, the appearance of a similar adaptation in the works of nature cannot but authorize a similar inference in regard to their author. This argument, however, it is urged, (p. 174,) will hardly be considered as complete without some evidence of a higher and more extensive design than the mere support of our present existence. Our reason refuses to set any limits to the power or wisdom ascribed to the Divine character; such a being must be incapable of error, and cannot be supposed to act from malevolence or caprice. But, it is asked, independently of the supposition of a future state, does experience answer to all this? Is our existence, considered as finally terminating at death, a boon worthy of such an author as we suppose? To this question Mr. Jevons hesitates not to answer in the negative. Without a future state, he cannot reconcile the shortness of life, the evils to which it is liable, the eager longing after immortality which seems necessarily to arise in the human mind, with the conclusions which the admirable frame of nature suggests. He conceives, it would appear, that these evils are more than an

equivalent for the happiness of the present life, which is not worth having unless we are allowed to look beyond it. He would say to his Maker, Receive back thy gift, which in my estimation is of dubious value, if limited to this world, if I am not authorized to stretch my views forward to an existence immortal like thy own. Here we feel it impossible to go along with him. We cannot presume to say how much or how little it is consistent with the perfections of God to bestow on his creatures. We are grateful for the animating hopes which he has seen fit to hold out to us; but, after having enjoyed the blessings of this life, we should have no right to impeach his goodness or justice, though we were not encouraged to extend our views beyond it. There may be many things which appear to us incomplete or mysterious, and it may be true that the *hypothesis* of a future state would enable us to solve some of these mysteries; but with our imperfect faculties and limited knowledge, we cannot be entitled to pronounce that thus, and thus *only*, can a solution of the difficulty be obtained.

Mr. Jevons admits, however, that this supposition, while unsupported by more direct evidence, is nothing more than a plausible presumption. For this direct evidence the Christian flies to the pages of revelation, and he rejoices to find it there engraved in clear and legible characters. Our author labours to shew that, independently of the general considerations already noticed, there are marks in the present state of a design which necessarily by its very nature points to futurity. Such marks he thinks he finds in those circumstances of our present condition, which peculiarly adapt it to the purpose of moral education or discipline. These appear to indicate to the reflecting and enlightened mind, that the present scene is far from being the whole of our existence, but is the commencement of a great career of intellectual and moral improvement, which is destined to be renewed and continued in another state.

“The universal necessity imposed upon us of engaging in active employments; the social relations in which we are placed, and which are so well calculated to draw forth social affections; the close connexion which has been shewn to subsist between virtue and happiness, together with the progressive nature of our moral sentiments; the diversity of human character; and that stimulus to useful exertion, that incentive to every thing great and good, which is found in what we call the ills of life;—these circumstances combined afford sufficient evidence that the formation of mind and character is the great object of the present state, and this is an object which necessarily in its own nature points to futurity.”—Vol. II. p. 221.

It is under these heads that Mr. Jevons reduces the considerations on which he principally relies, as proving that the present condition of human life necessarily implies and indicates a future state of existence. He has illustrated them with very great ability, and it is no more than justice to say that we consider the whole argument, in the form in which he has presented it, as well deserving a careful and thorough examination. No one, we think, can rise from its perusal without improvement; without new views of the wisdom and goodness displayed in the manner in which the frame, the duties and the expectations of man appear to be adapted to each other; without an impression highly favourable to the head and the heart of the writer; without admiring the just reasoning, founded upon a correct observation of men and things, which it evinces, and which has enabled him to derive from the appearances of nature so striking an illustration of those prospects, the clear revelation of which the Christian cherishes as the most valuable gift of God to his creatures. Thus much we have felt it our duty

to say in commendation of an argument which appears to us highly excellent and admirable. We doubt, indeed, whether there exist in any other work a statement of the evidence in favour of a future state, as derived from the light of nature, which can be compared with it for intrinsic force, or for elegance and beauty of illustration.

Shall we say, then, that it supersedes the necessity of any other? Shall we receive it not only as an auxiliary, but as a substitute, for the word of eternal life? God forbid. On a careful examination, at the same time that we admire its ingenuity, we shall not fail to discover several material deficiencies. In the first place, even though we were to grant that the argument is complete and conclusive in itself, it is so to those only who are capable of comprehending it. The prospect of a future life, the support amidst the trials and duties, the consolation under the heaviest afflictions, of the present state, which are derived, not from the admitted probability, but from the assured expectation, of a world to come,—are they the exclusive privilege of a favoured few? Are they not equally important to the great mass of mankind; to the poor and uneducated, as well as to the enlightened philosopher? Of the multitudes who now bless God for the discoveries of the gospel, how many are there (we do not say who could originate such a train of argument and reflection as Mr. Jevons, for then the path would be a narrow one indeed, but) who are competent to follow and appreciate it when traced by others? Whatever, therefore, may become of persons accustomed to deep thought, who are able to accompany to its remote conclusion a series of refined philosophical speculations,—the great majority of those who are interested in its truth, whose hopes are to be raised, whose views are to be extended, whose conduct is to be guided, by the assured prospect of greater things to come, have good reason to be thankful that they have evidence for these prospects more level to their capacities, adapted to the humblest intellects, provided only that they be serious, candid, and well-disposed.

In the second place, (still admitting the conclusiveness of the argument as far as it professes to extend,) we doubt its practical efficacy upon mankind in general. We want a future state not only of existence, but of retribution. We want something to operate not on the hopes only, but on the fears of men. Far be it from us to advocate those notions of *vindictive* justice upon which many of the most erroneous notions of modern orthodoxy have been founded. We believe that all punishment, both here and hereafter, is destined to be remedial; and that it both does and will consist for the most part in the evil consequences which naturally and necessarily flow from it to the sinner himself. But something else is wanted as a check upon sinful desires, which comes more home to the imaginations of the generality of mankind. An habitual sense of dependence upon God, and subjection to his law,—of sin, considered as a violation of that law, and consequently as the object of the Divine displeasure,—a fearful looking for of judgment,—the awful obscurity thrown over the retributive scenes of a future state by the indefinite, but sufficiently intelligible language of Scripture;—these are topics on which the Christian preacher finds it his duty to dilate; and for these the opponent of revelation will find, we conceive, no adequate substitute.

But, after all, highly as we estimate the ability displayed in the statement of this argument, and its intrinsic importance, when rightly combined with other considerations, still we can by no means admit that it is conclusive when taken by itself. For what does it really amount to? Merely to this, that the belief of a future state is *consistent* with those views which reason

and experience authorize, with respect to the nature and moral state of man. In order to form a strictly logical argument, it should be shewn that the condition of human life is consistent with no other supposition ;—an undertaking which we fear is not likely to be accomplished. On the contrary, if it had been the intention of our Maker to frame a set of rational and moral creatures, endowed with powers equal to those of human nature, but destined only for a limited existence, it would be difficult to shew that any part of our present condition was not adapted to the circumstances of such a race of beings. To affirm that it is inconsistent with the Divine wisdom and goodness to create such beings, is begging the question ; it is an assumption which no one could reasonably make without a much more extensive acquaintance than we possess with the constitution of the universe at large. If we have other grounds for believing that a future life is to succeed the present, *then* we may derive great improvement and satisfaction from tracing the manner in which the circumstances of our present lot are so adapted as to prepare us for it ; but we cannot safely argue in the contrary direction, from this apparent adaptation to the certainty of a future state, independently of other evidence. Still, however, this speculation, considered as furnishing a *subsidiary* argument, is one of the most interesting and improving exercises in which a refined and cultivated mind can be engaged. To compare, and, as it were, combine into one consistent whole the presumptions of reason and the discoveries of revelation upon this subject, is among the most valuable uses to which the Christian philosopher can apply a profound acquaintance with the human mind and the condition and circumstances of life ; and we have seldom, if ever, met with any thing which is better fitted to answer this desirable purpose than the work now before us.

The following section, on the duties relating to the religious affections, contains an interesting view of the feelings and sentiments which are due to the character of the Supreme Being. These feelings are enumerated and described under the following heads ; Veneration, Gratitude, Confidence, Fear. The external acts of private, family, and social worship, by which these sentiments are expressed and cultivated, and which might, perhaps, without impropriety have found a place here, are introduced, according to our author's arrangement, in that division of his subject, to which he has given the name of Disciplinary Morality. To the account here given of the religious affections we have nothing to object ; it is highly pleasing and satisfactory, and indicates an enlightened and well-disposed mind, familiar not only with philosophical discussion, but with serious and devout meditation. But here again, we think, it is evident that he has professed to derive from natural religion a great deal more than was ever really obtained from such a source ; for we may safely challenge the whole range of heathen philosophy to produce any thing which will bear a moment's comparison with the rational, enlightened, and, we repeat it, truly Christian views which are here exhibited. The same remark applies to the account of what are called instrumental duties, than which it is impossible for any thing to be more correct and judicious. Perhaps we might go one step further in our notions of the efficacy of prayer, which we think it not unreasonable to believe may be the appointed means of obtaining for us a variety of advantages, more especially of a moral and spiritual nature, in a more direct manner than our author is inclined to suppose. The difference, however, is but slight, and the practical conclusions seem to be substantially the same.

Upon the whole, we are decidedly of opinion that in this work Mr. Jevons has rendered considerable service to the cause, not only of natural, but

revealed, religion. It professes, indeed, to be derived from the former exclusively; and if the result of his researches had been to establish any thing as countenanced by reason, which is directly opposed to revelation, we might be apprehensive of an impression unfavourable to the latter. But that in all their leading principles they coincide, is nothing more than what the friends of both would desire to be convinced of. Both are the gifts of the same great and wise Being, and it is impossible that they can really contradict each other. It cannot be displeasing to the rational Christian to perceive, that the truths which he most highly values as the basis of his dearest hopes are found to be worthy of all acceptance when tried by the test of nature and of reason; and the profound philosopher, if he be animated by a real desire for the welfare and improvement of his fellow-creatures, whatever confidence he may feel in his own sufficiency to search out for himself all that it is essentially important for him to know, will rejoice in the belief that the pages of revelation have placed the same advantages within the reach of all mankind.

The work is dedicated with great propriety to the Rev. James Mylne, the present excellent Professor of Moral Philosophy at Glasgow; a gentleman for whose valuable public instructions and personal kindness the author expresses a lively gratitude, in which those who have participated in the same advantages will readily sympathize.

ART. II.—*The Epicurean. A Tale*. By Thomas Moore. London. 1827. 12mo.

WE opened this book with the hope of finding in it at least a regale of philosophy. This hope was not founded on its title alone; for under it might be comprehended every variety of subject, from the classical and eloquent discussion of moral truths, by which the pages of "A few Days at Athens" are distinguished, down to the detail of physical gratifications, by which Dr. Kitchener was wont to delight or disgust the eating public. But in glancing over the notes at the end of Mr. Moore's volume, before we turned to the text, the name of Origen caught our eye: and it seemed impossible that an Epicurean should be brought into contact with the Christian sage, without giving out some sparks of philosophy by which we might be entertained at least, if not enlightened. But our expectation was disappointed. There is little of either philosophy or religion in the book; though so near an approach to both, that we feel justified in directing the attention of our readers to the work; especially as they will find much to amuse the imagination and gratify the taste, though not to employ the intellect.

This work is not new of its kind. It bears a close resemblance, in the most interesting parts of the story, to the well known novel of Valerius. In our opinion, the comparison is greatly in favour of the earlier work; inasmuch as the interest of the plot is of more importance than beauty of style or imagery, in which the *Epicurean*, like all the other works of Mr. Moore, abounds. Those (if such there be) who have not read Valerius, will undoubtedly find their attention absorbed, and their feelings involved, in the vicissitudes experienced by the hero and heroine of the *Epicurean*; and none, perhaps, can traverse the last hundred pages with total indifference, for there is something in the history of the character and persecutions of the early Christians which captivates, in an extraordinary degree, the sympathies

of those who now profess the faith which was once "every where spoken against." The mere mention of the names of some of the most venerable of the Fathers, the mere reference to the era of their lives, to the place of their habitation, to the events of their times, is enough to catch the ear, to awaken attention, and arouse the deepest sympathies of our nature. He who has chosen a subject so pregnant with interest, has an easy task to perform, even if the entertainment of his readers were his only aim. If his personages be Christians, steadfast in the midst of Heathen persecution, his fancy may wander whither it pleases, and the deepest interest of his readers must follow him.

Strange to say, this important point is the very one which Mr. Moore has failed to establish, and for want of which the interest of his tale is feeble and fluctuating. If we are to believe that his personages are Christians, it must be merely because he tells us so. One possesses a silver cross; another a Bible; and it is true that there is mention of the celebration of the Eucharist: but in all other things the disciples of Origen are Heathens: Heathens in character and conversation, Heathens in their whole intellectual and moral constitution. We do not mean addicted to the Pagan vices; but bearing no marks of regeneration, shewing no signs of the light and strength and purification of Christianity. We could scarcely have believed that so little could have been made of so fine a theme; and we cannot but grieve that a subject fraught with sacred interest should be so handled as to afford no more than the light amusement of an hour; an amusement in which a Pagan might participate in an almost equal degree with a Christian.

There are subjects enough in the wide world of imagination, out of which to extract entertainment for light readers and superficial thinkers; they who write with no higher aim, should leave the struggles and trials of the early Christians to be depicted by those who would make use of them to cherish love, human and divine, and stimulate to the best use of that inestimable treasure which has been secured to us by the labours and sufferings of confessors and martyrs.

To us it appears strange that, in works of fiction, this great object has never yet been accomplished,—scarcely attempted. Of the many works which detail the vicissitudes of the outward fortunes of the early Christians, there is not, as far as we know, one which adequately describes the change of heart and life, the enlargement of the views, the purification of the affections, the renovation of the moral powers of the convert. How is it that while every other subject of deep interest seems to have been exhausted, this remains untouched? That, while all the strongest features of the mind might be portrayed in connexion with the most varied colouring of external events, no one should have attempted to sketch the whole of the picture? That, while many have been found to trace the changing hues and fleeting forms of its drapery, none should have endeavoured to transmit those deeper spiritual feelings which ought to form the ennobling and eternal charm of the delineation? It cannot be that the imaginative power and refined taste requisite for such a task are always or generally unaccompanied by the Christian convictions and moral sensibilities necessary to its completion; nor, that the value of the Christian faith is felt, in its full extent, by those only who have not learning and cultivation enough to enable them to supply the deficiency we lament. From whatever cause it arises, we wonder at its existence, and the wonder increases with every work which appears bordering on subjects so striking, yet hitherto attempted so unsuccessfully. Not that the weavers of flimsy fiction can be expected to compose any thing so

solid; but that it is surprising that the hints they afford are not seized by writers of equal literary and superior philosophical powers. But enough. Mr. Moore had no such object in view; nor was it to be expected that he should: but more might have been anticipated than is to be found in his Tale.

The greater part of the volume is made up of description: very beautiful description certainly, and so characteristic of Mr. Moore, that a sentence picked out from any part of the book would declare its author. In Persia, Egypt, or the Emerald Isle, or even in the literary and legislative society of our metropolis, Mr. Moore is the same. Once having met him, there is no mistaking him for ever after. Accordingly, in his detail of the loves of an Epicurean on the banks of the Nile, are to be found the same peculiarities which equally characterize his descriptions of Sheridan's pursuit of Miss Linley, and of his influence over the British House of Commons: the same smoothness of style, the same abundance of imagery, occasionally far-fetched, but generally felicitous; the mantle of embroidery thrown over every subject, lofty or mean, grand or trivial, and, therefore, sometimes constituting a decoration, and sometimes a deformity. When he bears the reader on through scenes of Oriental luxury and beauty, his studied elegance of style is appropriate, and our minds are prepared to relish such descriptions as the following:

"While I indulged in these dreams, the sun, half sunk beneath the horizon, was taking, calmly and gloriously, his leave of the Pyramids,—as he had done, evening after evening, for ages, till they had become familiar to him as the earth itself. On the side turned to his ray they now presented a front of dazzling whiteness; while, on the other, their great shadows, lengthening to the eastward, looked like the first steps of Night, hastening to envelope the hills of Araby in her shade.

"No sooner had the last gleam of the sun disappeared, than, on every house-top in Memphis, gay, gilded banners were seen waving aloft, to proclaim his setting,—while a full burst of harmony pealed from all the temples along the shores."—P. 40.

But when we rest in the wilderness, which forms the abode of a Christian father and his disciples, the feelings are prepared for something less trivial and far-fetched than such a conceit as this:

"The only living thing I saw was a restless swallow, whose wings were of the hue of the gray sands over which he fluttered. 'Why may not the mind, like this bird, take the colour of the desert, and sympathize in its austerity, its freedom, and its calm?'"—P. 256.

Small pieces of poetry are dispersed throughout the volume; some exceedingly pretty, and others far inferior to the generality of Mr. Moore's lighter productions. Two specimens may be extracted; the one a picture of the light studies of a female disciple of Epicurus, and the other the lay of a spirit in the subterranean regions of Memphis.

"As o'er the lake, in ev'ning's glow,
That temple threw its length'ning shade,
Upon the marble steps below,
There sat a fair Corinthian maid,
Gracefully o'er some volume bending;
While, by her side, the youthful sage
Held back her ringlets, lest, descending,
They should o'ershadow all the page."—P. 8.

“ And memory, too, with her dreams shall come,
 Dreams of a former, happier day,
 When Heaven was still the Spirit's home,
 And her wings had not yet fallen away.

Glimpses of glory, ne'er forgot,
 That tell, like gleams on a sun-set sea,
 What once hath been, what now is not,
 But, oh, what again shall brightly be!”—P. 92.

It is necessary to give an outline of the story. Alciphron, the hero and narrator of the story, in the fourth year of the reign of Valerian, was in his twenty-fourth year, and was, notwithstanding his youth, appointed to the office of chief of the followers of Epicurus. We are favoured with a most luxurious description of a feast given by the young chief to the votaries of the garden, on the anniversary of the birth of their founder. It is in vain to attempt to quote any part of it; for the work being, for the most part, composed of similar passages, we should be at a loss where to stop, if we once paused to give a specimen of the descriptive propensities of our author. At the close of the festival, the mind of the Epicurean chief was assailed by the melancholy thoughts which naturally follow an excess of luxurious excitement, and which must ever be peculiarly depressing to the heart of an unbeliever in a future state. Thoughts of death and annihilation weighed down his spirits, and gave rise to the following beautiful aspiration :

“ Leaning against the pedestal, I raised my eyes to heaven, and fixing them sadly and intently on the ever-burning stars, as if I sought to read the mournful secret in their light, asked, wherefore was it that man alone must perish, while they, less wonderful, less glorious than he, lived on in light unchangeable and for ever!—‘Oh, that there were some spell, some talisman,’ I exclaimed, ‘to make the spirit within us deathless as those stars, and open to its desires a career like theirs, burning and boundless throughout all time!’”—P. 14.

Being, at length, overpowered by sleep, he sees in a dream a venerable man, with a taper in his hand, who thus addresses him: “Thou who seekest eternal life, go unto the shores of the dark Nile—go unto the shores of the dark Nile, and thou wilt find the eternal life thou seekest!”

Brighter prospects accompany the warning. The vision haunts the professor's mind; a vague desire to search if any thing more conducive to the repose of his spirit were really to be found in the land of antiquity, of mystery, and of wonders, continually presses upon him, and at length, in A. D. 257, he sails for Alexandria.

The charms of society, of pleasure and beauty, welcome the philosopher, whose fame travels with him. His visits give opportunity for glowing descriptions of the yearly Festival of Serapis at Canopus, the Festival of Lamps at Sais, and the Obelisks of Heliopolis. The island of the Golden Venus is described with the same poetic colour which, while it warms the imagination, destroys, it must be owned, in an equal degree, the historical truth of the author's portraiture. The Pyramids of Memphis, the monuments of ages past, the destined objects of wonder for ages to come, next awaken the philosopher's imagination, and when, in the shades of evening, he wanders in the religious gloom of their shadows, the great mystery once more troubles his breast: “Must thou alone then perish? Must minds and hearts be annihilated while pyramids endure? Death, death even on these everlasting tablets; the only approach to immortality that kings themselves could pur-

chase; thou hast written our doom, saying, awfully and intelligibly, 'There is for man no eternal mansion but the tomb.'"

Suddenly, in the midst of these musings, the burst of harmony and rejoicing springs forth, for on that evening was to be celebrated the great Festival of the Moon, on an island between the gardens of Memphis and the eastern shore, where the temple of the goddess was erected. A new topic opens for the brilliant powers of description which Mr. Moore can so well display. But, to pursue the main clue of our story, the philosopher sees among the group of maidens officiating as ministering nymphs in the service of the Goddess, one surpassing model of innocent beauty, which subjugates his faculties and becomes the presiding genius of his future life.

Losing sight of the object of his adoration he rows across the solitary lake and finds himself in a congenial spot for his meditations—the Necropolis, or city of the dead, a scene of melancholy grandeur, overspread with tombs and pyramids. Two females soon after land at the same spot, and are followed by him, unobserved, through secret passages of one of the pyramids. In its recesses he observes once more his young worshiper of Isis bending over a lifeless female form enshrined within a case of crystal, and is not surprised at seeing her kiss with devotional fervour even the silver cross which is near, for the cross was among the Egyptians the emblem of future life.

Alciphron returns next day and enters upon what we must say is neither a well-contrived nor very interesting portion of his adventures, all reasonable probability being set at nought. The philosopher's visit had been observed by the crafty Egyptian priests, who have long marked the philosopher as a prize, whose conversion and initiation into the mysteries of their Goddess would redound highly to their credit. Accordingly, every thing is prepared for passing him through the initiatory ceremonies, subduing his mind, and finally converting him, or (as would appear) disposing of him in some more summary way. The poet's fancy is thus set to work to devise the most plausible deceptions by which the philosopher can be half burnt, half drowned, half hung, and, in short, brought in divers ways within an inch of his life. For this portion of his work the author resorts to "*La Vie de Sethos*" and the "*Voyages d'Antenor*;" but authority will not turn the impossible into the possible, and, in our judgment, the best assistance he could have called in would have been some such mechanical contriver as the arranger of a pantomime must bring to his aid to settle what flights of the poet's imagination are within the power of mechanical contrivance to give plausible execution to, and what would infallibly, instead of the sublime, run into the ridiculous.

"*Quid valeant humeri, quid referre recusent.*"

Through all these halting devices, however, Alciphron passes with an agility and strength of nerve and muscle which the gymnasium rather than the garden would seem proper to produce, and at length stands before the mysterious veil of the Goddess, the removal of which is to open the deepest secrets of the Hierophant, and to seal his fate as he shall reject or submit to the imposture.

In this crisis he is saved from the dilemma and rescued from the wiles and power of the priesthood by a female, who guides him away through the darkness, and seats him by her side in the car left ready (as it afterwards appears) for the presiding Hierophant's usual passage through subterranean ways to the Island Mœris. Thither the car proceeds after a fashion which

such of our readers, if there be any, as have braved the downward terrors of the passage of a Russe Montagne, will better understand than Mr. Moore has described, or than we would willingly attempt to do. Suffice it to say, that the philosopher finds himself on the earth's surface once more, and sees, in his companion, the beautiful Priestess of the Moon. Sincerely as he might rejoice in finding himself so well out of the Pyramids, Mr. Moore's readers must equally rejoice at *his* extrication from his under ground embarrassments; and thenceforward the story proceeds, as it had done before while on the sober earth's surface, with interest and beauty.

But Alethe starts with surprise and fear when, instead of the venerable being whom she expected to find in the Athenian philosopher, whose escape (unknown as he was, but by repute, to herself) she had only accidentally made subservient to her own release from Heathen enthrallment, she sees the young and handsome votary of the garden. After a pause of terror, doubt, and hesitation, she cries, "To the Nile without delay," and the philosopher bears her thither in a boat procured for the purpose.

The position of the parties, obviously one of difficulty and delicacy enough, must be allowed to be beautifully managed; and the progress up the stream is exquisitely told in strains of the richest, purest prose poetry. Their course, by Alethe's desire, is directed to a desert region in the neighbourhood of the great city of Antinoë.

From the explanation which Alethe now gives of her desire to seek the desert, and an episodical narrative here introduced, we learn the details of her history. She is a Christian. Her mother was, when young, employed by the venerable Origen to transcribe his writings: in course of time she became possessed of a Bible, and was converted to the Christian faith. Being widowed and friendless, she sought an asylum in the Temple of the Moon, at Memphis; where, though officiating as priestess, she educated her daughter Alethe in her own faith. After her death, Alethe could no longer endure the idolatries of the temple, and her object was to join a small community of Christians in the wilderness, over whom Melanius, a disciple of Origen, presided. On their arrival at the dwellings of the Christians, Alciphron cannot resolve to quit his Alethe, who has become inspired by a mutual affection, and he therefore styles himself a Christian, and takes up his abode among the caverns; though he is in utter ignorance of the doctrines and history of the divine faith, having never seen its records, or conversed with any of its professors except Alethe; and truly, his discourses with her savour little enough of any thing so solemn and important. His imagination is, however, soon captivated by the poetry of the Hebrews, and he skims the Bible with so much success, that in an incredibly short time he becomes what Alethe, Melanius, and, apparently, Mr. Moore, conceive to be a Christian. What process his mind went through, we are not sufficiently informed to be very clear about the matter, but Melanius is so far satisfied that he betroths him to Alethe; and all happiness for this world and another seems to be within his reach, when his bright hopes are darkened by the breaking out of the persecution, to which Valerian was instigated by Macrianus. Melanius dies under torture, and Alethe by poison. Alciphron, after vainly denying his faith, is spared by the favour of a Roman officer, and wears out many years of his life in the desert; where his faith becomes so strengthened, that, at an advanced age, he refuses to sacrifice his conscience to the imperial will, and being sentenced to hard labour, dies at the brass mines of Palestine.

Such is the tale; the latter part of which, though very faulty, concentrates

the interest of the whole. There is nothing to identify the personages with their faith; we recognize none of the grand and beautiful features of Christianity in the character and conduct of its professors. They die for their religion, it is true; but it is not made at all clear in their vague and mystical discourses why it should be dearer to them than life.

From the state of despair into which Alciphron is plunged by his terror of death, (a terror which was increased by his perusal of the Scriptures of the Old Testament,) he is supposed to be roused by the following exposition of the Christian doctrine afforded by Melaninus:

“ ‘Thou art yet, my son,’ he answered, ‘but on the threshold of our faith. Thou hast seen but the first rudiments of the Divine plan; its full and consummate perfection hath not yet opened upon thee. However glorious that manifestation of divinity on Mount Sinai, it was but the forerunner of another still more glorious, that, in the fulness of time, was to burst upon the world; when all that had seemed dim and incomplete was to be perfected, and the promises, shadowed out by ‘the spirit of prophecy,’ realized; when the silence that lay as a seal on the future was to be broken, and the glad tidings of life and immortality proclaimed to the world!’ Observing my features brighten at these words, the pious man continued. Anticipating some of the holy knowledge that was in store for me, he traced, through all its wonders and mercies, the great work of Redemption, dwelling on every miraculous circumstance connected with it; the exalted nature of the Being by whose ministry it was accomplished, the noblest and first created of the sons of God, inferior only to the one, self-existent Father; the mysterious incarnation of this heavenly messenger; the miracles that authenticated his divine mission; the example of obedience to God and love to man, which he set as a shining light before the world for ever; and, lastly and chiefly, his death and resurrection, by which the covenant of mercy was sealed, and ‘life and immortality brought to light.’ ‘Such,’ continued the hermit, ‘was the Mediator, promised through all time, to ‘make reconciliation for iniquity,’ to change death into life, and bring ‘healing on his wings’ to a darkened world. Such was the last crowning dispensation of that God of benevolence, in whose hands sin and death are but instruments of everlasting good, and who, through apparent evil and temporary retribution, bringing all things ‘out of darkness into his marvellous light,’ proceeds watchfully and unchangingly to the great final object of his providence,—the restoration of the whole human race to purity and happiness.’”—Pp. 269—271.

This creed (essentially Arian in the most important points) was, we are told, probably inculcated on Melaninus by his master, Origen. Whether Origen, held such opinions has been a fertile subject of dispute. If we are led by some passages to suppose that he did, other declarations of his belief are inconsistent with (what was afterwards called) Arianism. “According to our doctrines,” he says, (*Contra Celsum*), “the God and Father of all is not alone *great*, for he has communicated of his greatness to the first-begotten of all the creation.” He also doubts whether the Holy Spirit be not created by the Son, since it is said that “all things were made by him.” On the other hand, he says, “Though we speak of a *second God*, we mean nothing more than a virtue comprehending all virtues, and a reason comprehending all reason, for the good of the whole, which we say is united to the soul of Jesus, which we say was alone capable of partaking of this perfect reason, perfect wisdom, and perfect virtue.” (*Ad. Celsum*.) Amidst these difficulties, we must conclude with Priestley, that if he appeared to favour the Arian principle, “he did it only in words and not in ideas.” No such inconsistency renders doubtful his opinions of the final

destiny of man. He certainly believed that the wicked, after being punished according to their deserts, would come out purified and obtain mercy. The consoling doctrine of the final restoration of the whole human race to purity and happiness being imparted by Melanias to Alciphron, was that on which the latter would naturally rest, when seeking relief from his terror of death; yet, though his need of such a relief is the hinge on which the whole of the story turns, it is not told what was the effect of the reception of this belief on the mind of the Epicurean. That it was not great, may be inferred from the fact that he denied his faith on the first temptation, and employed all his powers to induce Alethe to forswear herself and live. Little better results than these could indeed be expected from those parts of the discourses of Melanias with which we are presented; and though the greater number are conveniently said to be omitted, the reader is not tempted to regret his loss, as they were confessedly unable to inspire the disciple with courage, or to teach him sincerity. There is, to be sure, one excuse which has been made for the avowed flimsiness of his hero's conversion. It has been said that if Alciphron had been represented as an actual and abiding convert before the loss of Alethe, he would have been too open to the observation; that love was his converter, by motives which would as easily, under different circumstances, have made him a believer in any creed; and that his avowed infirmity of purpose while the reward of conviction was within his attainment, and the sincerity which his after sufferings attested when that prize was for ever withdrawn which could have cast a doubt upon the single-heartedness of his profession, place his character upon the most respectable footing which the author could assign to it. To all this, we can only say that it is at best a contrivance to evade a difficulty which the author had better have avoided altogether.

It really seems an injury to Christianity to represent it thus powerless, flimsy, and imaginative. The professors of other faiths have been known to lay down their lives for conscience' sake, and we cannot but wish that the community in the desert had been worshipers of fire, of the planets, of any thing rather than the God of Christians, whose gospel is too sacred to be used as an instrument for a purpose so light that the records of Paganism would have answered as well. The interest of Mr. Moore's own Fire worshipers is superior to that of the Epicurean convert, and our sympathies with the former are not disturbed by the dread of touching too lightly on a sacred subject. What Mr. Moore's religious opinions and feelings may be, or whether he meant to gratify any particular sect by the doctrines of his text, or the comments and quotations in his notes, we know not: but in these subjects he is not at home; and we hope this is the last time that he will attempt to honour religion (if such be his aim) by making it the groundwork of his elegant fictions; or to create an interest in his fictions by introducing themes too vast for his powers and unsuited to his genius.

Christianity, even in its outward fortunes, belongs to the world of mind; Mr. Moore's talents direct him to the delineation of the world of matter; except, indeed, when civil liberty is in question;—then the stream of his eloquence pours forth a deeper and stronger tide. To these subjects let him apply his eminent talents. When he speaks of the graces and beauties of nature, when he leads us among her groves and valleys, her gardens, bowers and streams, we follow him with delight. When he invites to the feast, the song and the dance, our spirits leap and sparkle, like the fountain unsealed by the wand of the enchanter. When he raises the watch-word of

freedom, our ears catch the signal, and our hearts echo to his call. But when he plants his adventurous foot on the holy ground which none may lightly tread, we shrink from his side, and look around for a guide whom we know to have attained its heights and fathomed its depths, who can interpret to us the celestial harmonies which reach his ear in no unknown tongue, and who can

“ Fix in calmer seats
Of moral strength, and raise to loftier heights
Of love divine, our intellectual Soul.”

ART. III.—*Minutes of a General Synod held at Strabane. 1827. Belfast, printed by F. D. Finlay.*

WE have received a copy of this document, which has been printed for the use of the members, but not published. Like the votes of the House of Commons, it contains the proceedings, resolutions proposed, &c. &c., without giving the speeches with which they were accompanied. It will enable us to state some interesting particulars for the information of our readers, who are probably unacquainted with the *constitution* of this Synod, though they have lately become acquainted with some of its proceedings.

It appears that the number of congregations, the ministers and elders of which constitute the Synod, is at present 201; and that when all the vacancies are filled, the number of ministers is 222, the excess of ministers arising from collegiate charges and from assistant ministers. Allowing an elder for each congregation, the whole body, if assembled, would amount to 423, exclusive of the Presbytery of Antrim, which consists of eight congregations and eleven ministers. The meeting having been appointed to be held at Strabane, a town in the western part of the county of Tyrone, adjoining both Derry and Donegal, there assembled there on Tuesday, 26th of June, one hundred and thirty-four ministers and forty-nine elders, so that it could not be said of the latter, that “they were a dead weight,” in producing a majority, as at the Synod in 1723, of which such an interesting account has been given by Dr. Winder, a contemporary English minister settled at Liverpool, who happened to be present.* It appears, therefore, that there was not a half of the members at Strabane.

The business was opened by the Moderator of the preceding year, the Rev. William Wright, minister of Annahilt in the county of Down, who preached an excellent sermon on charity, from Coloss. iii. 14, and who did not, like the Rev. Gilbert Kennedy in 1723, make a sermon on brotherly love a vehicle for uncharitable censures, nor did he in his subsequent conduct act at variance with the doctrine he recommended. The Synod having been then constituted by prayer, a new Moderator was chosen. On this occasion every Presbytery has the power of nominating a candidate under certain regulations; and the roll is then called to determine which of the nominated candidates shall be Moderator. On this occasion only one was nominated, the Rev. James Seaton Reid, Minister of Carrickfergus, and he was unanimously chosen. The election of the clerk succeeds, and it has hitherto been a mere matter of form, as the office is considered to be one of

* Dr. Winder's letter is published in the *Christian Moderator* for October 1827.

a permanent nature. It was determined, however, to make an effort to put out Mr. Porter, who has for some years ably filled that office, because, when asked by the Commissioners of Education Inquiry, he had avowed himself an Arian. There were in the Synod at least four parties, the violently Orthodox, the moderately Orthodox, those suspected of Arianism *who did not avow it*, and the acknowledged Arians. The first party, with which the motion for dismissing Mr. Porter originated, and who were for carrying all measures for the *purification of the Synod* with a high hand, may be considered as having Mr. Cooke for its leader, and, from the signatures to a protest against Mr. Porter's continuance in office, may be set down as, comprising forty-one ministers and fourteen elders. In calling the others *moderately* orthodox, it is not meant to insinuate that they are less convinced of the truth of the doctrines called Orthodox than Mr. Cooke himself, but that they hold them with more charity, and are averse to impose a yoke on their brethren, or to persecute them for the honest avowal of their opinions. To this party belonged Dr. Wright, the late Moderator, Dr. Hanna, the Synod's Professor of Divinity at Belfast, Mr. Carlile, of Dublin, one of the Secretaries of the Hibernian Bible Society, and a great proportion of the most aged and respectable ministers. These gentlemen, when the question was introduced, could not approve of Mr. Porter's sentiments, but they were shocked at the attempt to remove a faithful officer for such a reason; and the amendment which was finally carried originated with them, and may be considered as their measure. It is painful to speak of the third party, some of whom may be objects of pity rather than resentment. Whether they have lately received an accession of knowledge, like a member who has published his conviction, and is now one of the most violent, or whether their fears had too much influence, we presume not to say. They were, we hope, few in number, for they could not hope to retain the respect of their old friends, and they have not succeeded in acquiring the good opinion of those whom they courted. It has been said that the great Orthodox leader observed of some, "that *their* orthodoxy was not *his* orthodoxy;" and thus it will ever be with timid and undecided characters. These persons, whoever they were, were ranged with the moderately Orthodox. The fourth party was small indeed, but it contained the Rev. H. Montgomery, whose powerful speech commanded the respect of his most bitter opponents, whilst it has secured him the esteem and admiration of the friends of free inquiry, wherever the debate has been circulated. Mr. Porter himself, a man of considerable talents, did not tamely shrink from his opponents, but defended himself with spirit, and shewed himself an honest and independent man. The small number of this party must be attributed to the place of meeting, which was at a great distance from the counties of Down and Antrim, where freedom of inquiry is more prevalent, and the consequent absence of the greater number of ministers from these counties, especially as the discussions which were brought on could not have been expected. Dr. Winder's letter, already referred to, shews that, in 1723, the rules of the Scotch Church, and of the Ulster Synod, were violated without scruple by orthodox majorities; and the champions of orthodoxy, in 1827, kept the Synod occupied for days on motions of which no notice had been given, though the *code of discipline*, which Mr. Cooke boasts of as chiefly his own work, lays it down that "the Committee of Overtures is to prepare all matters originally commencing in the Synod, and that new overtures shall be on the Synod's books for at least one year." It is true that the election of a clerk, or a declaration of sentiments, may not be considered as coming within these rules, and, strictly

speaking, they do not; but the courtesy of public assemblies required that notice should have been given; and we have heard, that if the discussions which took place had been anticipated, there would have been a fuller attendance both of ministers and elders. We merely notice it at present to account for the very few by whom Mr. Montgomery was supported. The resolution which, after many proposed changes, was eventually passed, is recorded in our number for September last, p. 711, as well as the Protest which accompanied it.

After the election of the clerk, the returns from the several presbyteries were ordered, which contain a number of particulars which it is a part of the clerk's duty to arrange.—These are all inserted in the minutes. There are in all fifteen presbyteries, and we find enough in their returns to convince us of their adherence to old forms; but we could not help being amused at observing that the one first read was that of the Presbytery of Bangor, which stated, that the Rev. HENRY MONTGOMERY, of Dunmurry, was its Moderator for the next twelve months; that they had licensed John Porter and B. T. Stannus to preach the gospel (in the first of whom we recognize the newly-chosen minister of Park Chapel, near Liverpool, and the gentleman who sent to the Christian Moderator the interesting letter of Dr. Winder, discovered in the archives of Renshaw-street congregation, Liverpool); and that they had received under their care a student with letters dismissory from the Presbytery of Antrim, that body with which some members of the Synod deny any connexion whatsoever. What must have been the feelings of some members when this return was reading? We are not accurately versed in the distinctions which are made between the Synod and the Interloquitur, as it is called; but in the proceedings of the latter we find Dr. Bruce appointed a member of the Committee for managing the Widows' fund, which is surely quite as dangerous as having Mr. Porter in the office of clerk. We should have supposed the worthy Doctor would have been deemed too heretical to be trusted with the interest of the widows and orphans of so many orthodox divines. There are, however, none of the *forty* alarmists on the Committee, or we should dread the consequences of their meeting this noted Arian, even on money transactions, though some of them did not object to follow him to the throne of their sovereign some five or six years ago. After these returns were read, and the place of meeting fixed for the next year, Mr. Cooke brought forward the motion which led to the interesting debate recorded in our number for October, a debate which occupied not less than sixteen hours, and was conducted with great ability. There was much variety of opinion as to the terms in which the resolution should be expressed, and that which was finally carried we now annex from the minutes:—"That whereas some members of the Synod have made open profession of Arian sentiments; and whereas Mr. Porter, in his evidence before the Commissioners of Education Inquiry, has declared, *that in his opinion there are more real than professed Arians in this body*; and whereas Mr. Cooke, in his evidence before said Commissioners, has declared his opinion, *that there are, to the best of his knowledge, thirty-five Arians amongst us, and that very few of them would be willing to acknowledge it*; and whereas Dr. Hanna, on a similar examination, has declared his opinion, *that he presumes there are Arians amongst us*; we do hold it incumbent on us, for the purpose of affording a public testimony to the truth, as well as of vindicating our religious character as individuals, to declare that we do most firmly hold and believe the doctrine concerning the nature of God, contained in these words of the West-

minster Shorter Catechism, that '*there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are on God, the same in substance, equal in power and glory;*' and that the members now absent be and are hereby directed to attend the next meeting of the Synod, to express their belief concerning the foregoing doctrines; and that such of them as do not attend, shall send to said meeting an explicit declaration of their sentiments on this important point, which declaration shall be addressed to the clerk." This having been agreed to, one hundred and seventeen ministers out of one hundred and thirty-four, and eighteen out of forty-nine elders, voted *Believe*; two ministers voted *Not*; four withdrew before the question; and eight declined voting. Of these fourteen, ten signed the protest which we annexed to the debate, and were joined by five elders. It must be recorded to the honour of Mr. Brown, Minister of Tubbermore, that though an avowed Calvinist, he refused the test on the principle of objecting to any human formulary, and we believe others would have joined him, if they had not been induced to consent to the measure before they were aware of its consequences. We pass over the reports of the Examination Committees, but are induced to notice a paragraph which succeeds them, from which we learn that exertions are making to procure historical accounts of the several congregations; and that these accounts are to be transmitted to the Rev. R. Hogg. This gentleman, who resides at Armagh, has lately made himself the subject of much remark by his opposition to Catholic emancipation; but though his conduct on this and other occasions cannot meet our approbation, we think it a duty to observe, that he has been spoken of as a useful member of the Synod, particularly for attention to the details of business; and the situation which he holds of Deputy Astronomer at Armagh, may be considered as a proof of his scientific attainments. If he can prevail on his brethren to furnish him with all the particulars which can be yet collected,—for much, we fear, is past recovery, he will render an important service to the body of which he is a member.

The Report of the Committee for managing the Divinity Professorship shews either great poverty or great want of exertion. Though twenty-five students paid fees of two guineas each, and though the whole payment does not exceed £100 per annum, yet the interest of the fund collected and the subscriptions have not enabled the Committee to pay this sum, for we find a debt acknowledged to the Professor of £160 17s. 5d. Irish currency. This is not a state of things honourable to the body, and would be a very poor return for the great labour of the Professor, if he did not find pleasure in performing the duties of so honourable an employment.—After the Report of the Home Mission Society, another instance of the spirit by which many of the members of the Synod were actuated, was furnished by an amendment moved to the resolution for continuing the Committee of last year, "that no Arian be admitted on the Committee." This amendment, however, was negatived, and another afterwards carried, "that the Committee of last year be continued, with the exception of Mr. Cooke." The first amendment was aimed at Mr. Montgomery, and its rejection produced another protest, which was signed only by twelve ministers and three elders. Mr. Cooke, we are informed, has since established a Mission Society of his own, the object of which is to preach within the bounds of such congregations as he conceives to be destitute of *gospel preaching*. We do not wish to speak of this gentleman with harshness; he is undoubtedly a man of great ability, and we do not question the sincerity of his zeal; but, like the late Mr. Fuller,

and some other English divines now living, he cannot allow any to differ from him on what he deems essential points, and he does not prosecute his object with candour, charity, or prudence. He has done more to give publicity to what he calls *Arianism* than all the supposed professors of it in the Synod; and if a considerable progress be now making in the sentiments he abhors, we must ascribe it in a great degree to his own exertions.

From the Report of the Committee in correspondence with Government, we find that five new congregations have been appointed to receive the third class of Royal Bounty, i. e. £50 per annum each. More claims are under consideration, and this is one cause why some members of the Synod are so anxious to be thought well of by Government. We wish, indeed, that our Irish brethren had not such a temptation to influence them. There has, however, been a change of Ministry, which is not favourable to the instigators of religious animosity, and we should not be surprised if this change produced a happy effect on some of our *church militant*, especially as they have lately had a valuable lesson given to them by Dr. Chalmers.

Amongst the overtures we find several motions, the consideration of which was deferred to next year. These were a motion for promoting a union with the Seceders, a body of Presbyterians remarkable for their strict adherence to the Westminster Confession; a motion for a second annual meeting of Synod for promoting the advancement of religion; and a motion that no candidate for the ministry shall be licensed or ordained by any Presbytery until he subscribes the Westminster Confession. Several memorials were presented respecting new congregations or new elections, but there was nothing interesting. From a list at the end of the Minutes, it appears that there are sixty-nine licentiates, or persons authorized to preach, who have not yet obtained congregations. The Synod broke up on Wednesday, 4th July, being the ninth day. Many of the discussions will be renewed at the next Synod, when a fuller attendance may be expected; and whatever the result may be, we cannot entertain a doubt that the discussions which have taken place, and those which may be expected, will contribute to the diffusion of religious knowledge. We anticipate also the progress of our own opinions, because we believe them to be true; and as we can have no motive for advocating them but such belief, we sincerely pray, that if this be not so, our eyes, and those of all others, may be opened to see, and our hearts prepared to receive, the truth, even as it is in Jesus.

CRITICAL NOTICES.

ART. IV.—*The State of Society in the Age of Homer.* By William Bruce, D. D. Belfast. 1827. pp. 211.

THE plan of this little work is excellent. Our common treatises on Greek antiquities do not sufficiently discriminate the characteristic manners and ideas of different ages, and thus mislead, by inducing the reader to suppose that what is true of one period is equally so of all,

unless he is distinctly warned of its limited application. It is extraordinary that this evident imperfection in our systems of antiquities should not have produced more *monographs* of the principal periods, in which every thing might have been exhibited which belonged to each, without the intermixture either of earlier or later usages. The works of Homer are peculiarly adapted for a specimen of this mode of treating Grecian antiquities. Whether we suppose

him to have described the manners of his own age, or of the heroic times, or, as is most probable, to have idealized the former by mingling them with the poetical traditions of the latter, is of little importance; they are the manners of Homer's poems, to whatever age they may belong, and a collection of the scattered traits, in such a picture as Dr. Bruce has exhibited, could not fail to be very useful to those who are studying his works. We are surprised that nothing of this kind should have been attempted before in our own language, nor even by the all-embracing industry of the Germans. The work of Feithius, entitled *Antiquitates Homericæ*, which Gronovius incorporated in his great collection, and which Stöber republished with notes, (Strasburg, 1743,) comes the nearest in plan to Dr. Bruce's; but he does not so strictly confine himself to Homer as an authority, and, as is observed in the preface, his work is little known and defective.

The plan of Dr. Bruce's volume is very simple. After an introduction on the age and life of Homer, he collects together under various heads every thing that belongs to Homeric Archæology. The titles of the Sections are, I. Astronomy and Chronology. II. Geography and Navigation. III. Agriculture. IV. Civil Government, Military Affairs and Religion. V. Private Life and Manners. VI. Ornamental and Mechanical Arts. Each of these sections has several subdivisions, and under some one or other of them every thing will be found, of which the reader can desire an explanation. The passages of the original are referred to, in support of every assertion, and frequently quoted in the margin; the authorities are derived from Homer alone, with the exception of occasional references to Hesiod, who, from his proximity in time to Homer, is considered as an equally authentic voucher.

Dr. Bruce enters into none of the questions which have been agitated of late years, with so much learning and ingenuity, respecting the original form of the *Iliad* and the interpolations which now exist in it, the reality of the war of Troy, the authenticity of the *Odyssey*, &c. It would have been a sufficient reason to have assigned for passing over such inquiries, that they were not suited to the object of his work, nor had been attended with any certain result; there was no necessity for denouncing them as designed to feed a "heartless and tasteless scepticism." P. 36. To apply an epithet of

moral reprobation to a literary opinion, is to create an unfair prejudice in the mind of the young reader, and tends to foster a spirit of dogmatism. The author himself keeps at the greatest possible distance from every thing like scepticism, and even quotes the *Batrachomyomachia* as the work of Homer, (p. 201,) though he elsewhere appears to waver in his belief. (P. 25.) Thinking so lightly of the modern criticism, it is less wonderful that he has given the life of Homer in his introduction, from the piece which bears the name of Herodotus. He is wrong, however, in supposing the different dates assigned to the age of Homer in the life and in the history, to be the principal circumstance which has induced learned men to deny the authenticity of the life. "Me," says Wesseling, "trahunt qui Herodoto abjudicant. Dictionis sane tenor et filum vocabulaque compluria Herodotea non sunt. Adsunt opiniones præterea, Herodoteis valide pugnantes. Et quis veterum, qualium de Homeri origine, patriâ, fatis carminibusque commemorantium magna utique corona, Herodoto contribuit unquam?" "Nugax libellus," says Valckenaer, "de Vita Homeri, sub Herodoti nomine vulgatus, sed meâ quidem sententiâ a Sophistâ quadam pauperculo scriptus, ingenii exercendi causâ." The contents are even more unworthy of Herodotus than the style. The father of history, it is true, was a lover of anecdote, but surely not even in his dotage can he have strung together the gossiping tales which are found in the life of Homer. That the author was not likely to have forfeited his own claim to reputation, by giving Herodotus the credit of his work, is a feeble presumption of its genuineness. The same argument would prove the genuineness of the *Epistles of Phalaris*, the *Argonautica*, and many other works of late origin, the authors of all of them having been willing to remain unknown, in order the better to sustain their assumed character.

We could have wished too that a severer judgment had been exercised in producing passages from Homer supposed to be parallel to others in the sacred writings. Dr. Bruce does not, indeed, absolutely decide that Homer knew and copied the Hebrew writers, though he seems inclined to this supposition, (p. 15,) but some of his quotations resemble each other only in a word. Thus he says, "In the twenty-fourth book of his *Iliad*, (527,) Homer puts this allegory into the mouth of his

hero: 'Two urns are placed on the floor of Jove, full of the gifts which he bestows; the one of good, the other of evil. He to whom he gives them *mixed* will sometimes meet with evil, sometimes with good, but he to whom he gives sorrow will be always exposed to injuries. Dire calamity will persecute him while he remains upon the earth. He will pass through life, honoured neither by gods nor men.' This has the appearance of an amplification of the 8th verse of the lxxvth Psalm: 'In the hand of the Lord there is a cup and the wine is red, it is full of *mixture*; and he poureth out of the same, but the dregs thereof all the wicked of the earth shall wring them out and drink them.'" P. 18. Now, though the word *mixture* occurs in both passages, they are not even parallel, much less is there any reason to suppose that Homer imitated the Psalm. The mixture in Homer is a tempering of the cup of adversity; the *mixed wine* of Hebrew poetry is wine drugged or spiced, so as more speedily to make the nations drunk with the fury of Jehovah; the one mixture dilutes, the other strengthens.

That part of the work, which is comprehended in the six sections which we have enumerated above, appears to have been executed with great care and repeated perusals of Homer. Scarcely any thing is omitted, as far as we have observed, which belongs to the picture of this age. It will be read with pleasure by those who wish to know what were the manners and sentiments of these early times; and will be very useful to the student, by supplying him with an intelligible explanation of many terms, which are very falsely or inadequately explained in the Lexicons. The benefit of the latter class would be much promoted by a still more frequent introduction of the Greek term at the foot of the page, the addition of a Greek index, and the reform of the typography, which is inaccurate beyond any thing that we remember to have seen.

ART. V.—*A Sermon preached at the Chapel in Hanover Square, Newcastle-upon-Tyne, March 25, 1827, being the last Day of the Century since its Dedication to the Public Worship of God.* By William Turner.

THE excellent author of this discourse belongs to a school of preachers who think that no opportunity should be neglected of giving to the general les-

sons of duty that peculiar interest which they derive from association with unusual events and occasions of rare occurrence. Such is pre-eminently to a Dissenting congregation the centenary of the foundation of their place of worship. The eventful vicissitudes of the world at large and of the families and individuals who compose the religious community, the remembrance of departed worth, the progress of religious knowledge and liberty, the continued enjoyment of spiritual privileges not always accompanied by the faithful improvement of them, and a multitude of other topics, offer themselves so readily, that the preacher's difficulty lies rather in selection than in invention. Mr. Turner's text, Heb. x. 32, 33, "Call to remembrance the former days," &c., leads him first to consider briefly the principles of Nonconformity, and to contrast the condition of the Puritans in former days with that of Protestant Dissenters in these happier times, and then to enter on some topics more immediately concerning the pastor and his flock.

"I have been led," he observes, "by the present occasion to recur to the old Trust-deeds and other records of the congregation; and as I have passed from one to another, and observed the almost entire change of names and families, which have appeared to bear influence during the several intervals of about forty years each, which have elapsed between the dates of one of these instruments and another, I have not been able to keep myself from exclaiming with the Royal Preacher, 'One generation passeth away, and another generation cometh.'"

"Now, surely, these are circumstances which may well make us serious and thoughtful. May we not improve the subject by carrying forward our thoughts to some particular consequences which naturally follow from such a fluctuating state of things? May not such reflections assist us better to act our part in our own generation, and prepare us for the time when we also must pass out of it, and give place to the generation that shall follow? Will they not teach us that there is only one thing that is permanent and immortal, Faith and Piety and all Goodness? If in our generation we strive to cultivate this, we shall be safe against the injuries of time and even the stroke of death itself. We shall be sure, through the blessing of God by Christ Jesus, in the reversion of a happy immortality. Every thing else

• "Eccles. i. 4."

is either frail and perishing, or we must leave it to the generation that shall succeed; which also shall have only the use of it for its appointed time.

"There is one other circumstance connected with the review of the fluctuations of our religious community, which scarcely needs to be pointed out to those who have even a moderate knowledge of us, or only a short recollection of our former state; I mean the vicissitudes in point of worldly circumstances and station among their fellows, which have attended so many of the families that have composed it; how some have gradually disappeared, which once made a great figure among us, while others are now distinguished, which were unknown to former generations; perhaps to give way to others in the next, or certainly in some succeeding one. Should not this dispose each of us to 'bear our faculties with meekness;' to check a too hasty tendency of those who are in prosperous circumstances to say, 'I shall never be moved;' to 'beware lest we forget the Lord,' by whose permission we 'eat and are full;'* but since 'the time' for every thing on this earth 'is short, to rejoice as though we rejoiced not, to buy as though we possessed not, and to use this world as not abusing it; seeing that the fashion of it passeth away.'†—Pp. 12—14.

The following remarks relate to a change in the religious feelings of the present generation, which is of more importance than is usually attached to it, and which threatens, more than any other cause, the decay of our congregations. When we see that even the temporary suspension of an eloquent preacher's services is the signal for his hearers to desert the walls which they thronged before, what can we infer, 'but that curiosity is a more powerful principle amongst us than religious feeling? What can we anticipate, but that a motive so notoriously inconstant in its operation will give us none of the steadiness and consistency of religious character which belonged to our more pious but less critical ancestors?

"But in fact, both ministers and people are too apt to assign too high a rank to *preaching*. The original purpose of these meetings was social religious *worship*; men came to church under the previous conviction of their dependence upon God, and their great obligations to Him, and with the expressed intention

to hold communion with their Heavenly Father, through their Lord Jesus Christ; and the business of teaching or exhortation was at first only an occasional circumstance, and not considered as essential to the purpose of their meeting; though, in latter times, it is to be feared, it has come to be considered as the principal part, and the devotional services to be undervalued. Thus very intelligent and religious persons are apt to say, 'We went to hear Mr. Such-an-one,' not 'We went to join the Public Worship of God at such a place;' and thus it has become too common to resort to our religious assemblies rather for entertainment, or at most for information, than to have the devout affections of our hearts brought into exercise, the reverence and love of God more firmly fixed as an habitual practical sentiment, and obedience to his commandments insensibly settled into a more and more established principle, in proportion as we become accustomed to consider ourselves as always in his presence, and in the constant habit of renewing the sense of this presence upon our minds, in the devout retirement of the closet, in the exercise of family devotion, or by joining in still more extended communion with our fellow-christians, and fellow-men, in the offices of public worship.

"It was the custom of our forefathers to attend regularly the public worship of God on both parts of the day, or, if any thing, the latter part was more fully attended. But of late, it seems to have been considered, by the higher classes at least, as quite sufficient if they attend but one part of the day, so that, as an energetic preacher,* whom this place had the honour of training up, and to whom some of us were wont to listen with pleasure in our younger days, has observed, 'We seem to have discovered in these more enlightened days, that there are two Gods of our adoration; one in the morning, the God of the genteeler ranks; the other in the afternoon, of the plainer and humbler classes.' The changes in the hours of business and of meals, are alleged as an excuse; but as there is no *business* on the Lord's-day, the old hours for *meals* might be preserved on that day; and where they are not, it is obvious, that servants are deprived of their only opportunity of attending public worship at all."—Pp. 18—20.

* "Deut. vi. 11, 12."

† "1 Cor. vii. 29—31."

* "The late Rev. George Walker, F.R.S., Sermons, Vol. III. p. 29."

On the subject of another great and growing evil, the neglect of the Lord's Supper, Mr. Turner writes with true Christian feeling, pp. 21—26; but our limits will not allow us to extend our quotations, and we hope that by introducing his discourse to the knowledge of our readers, we shall lead many of them to a perusal of the whole.

ART. VI.—*Lettre à M. C. Coquerel sur le Système Hiéroglyphique de M. Champollion, considéré dans ses Rapports avec l'Ecriture Sainte, par A. L. Coquerel, Pasteur Extraordinaire de l'Eglise Wallonne d'Amsterdam.* Amsterdam. 1825. pp. 48.

THIS pamphlet, the title of which was quoted in an article on Egyptian Hieroglyphics in another department of our work, (p. 319,) was originally designed to have been a communication to a periodical work entitled *Revue Protestante*, established by M. Charles Coquerel at Paris. A considerable part of it is occupied with an account of the discoveries of M. Champollion, with the nature of which our readers are already acquainted. We shall, therefore, confine our notice of the work to those points of connexion between these discoveries and sacred literature, which have not been brought into view in the article before referred to.

The antiquity of the Mosaic books has been doubted on the ground that, even if the art of alphabetical writing were known so early, there is no reason to believe that mankind possessed a material on which books could be written. Eichhorn, in his Introduction, had endeavoured to obviate this objection, by appealing to the use of linen for this purpose in ancient times; but how completely is the difficulty removed by M. Champollion's discovery of a papyrus in the catacombs of Egypt, written, according to the date which he has read on it, 1732 years before the Christian era, or 3557 years before the present time! (*Lettre à M. le Duc de Blacas*, II. 58.) He himself acknowledges that he was startled at the discovery of a document at once so ancient and so frail, yet we see no reason to suppose that he has deceived himself respecting its antiquity. M. Coquerel draws from this fact the legitimate inference, "The question will never be asked again, on what material could Moses write the Pentateuch, too long to be written on any but a portable material, and which was to be deposited in the side of the ark; for we have a papyrus of

equal age. The question will never be asked again, how the high-priest Hilkiah, in the reign of Josiah, (2 Kings xxii., 2 Chron. xxxiv.,) could find the autograph of Moses in the temple, after the lapse of nearly a thousand years, since papyri of that period still exist and are still legible. These new proofs in favour of the authenticity of the earliest books of Scripture are the more valuable, because not long since a system of infidelity was built upon the pretended impossibility that the manuscript of Moses should have been preserved so long, and the absurd hypothesis that Hilkiah, at the instigation of Josiah and from motives of self-interest, forged the Pentateuch, which he published under the name of Moses, pretending, in concert with the king, to have discovered it in the temple."—P. 31.

A considerable part of M. Coquerel's pamphlet is taken up with an endeavour to fix the reign of the Egyptian sovereign in which the Israelites went up out of Egypt, and he determines that the Pharaoh of the Exodus was Amenophis, the father of Sesostris, and that the Israelites were wandering in the Desert while the latter prince performed his celebrated expeditions. "We owe," he observes, "to M. Champollion the complete and entire solution of one of the greatest difficulties of Scripture, which had never before been satisfactorily removed. Ramesses, or Sesostris, was one of the most famous conquerors of antiquity; he carried his victorious arms into Africa and Europe. To reach Asia he must have passed the Isthmus of Suez; Palestine was directly in his route, and he must have conquered it before he could proceed any further; and yet in Scripture there is not a word about him. What were the Hebrews doing then, it has been said: is it possible that they should not have come into contact with this conqueror, their nearest neighbour, or that events should have been passed over in silence by their historians, in which they must in some way or other have borne a part? Criticism exhausted itself in conjectures to account for this, but the solution is very simple since the era of Sesostris is known. His accession fell in the year 1473 B. C., and, according to the best chronologers, the Exodus (though this is still a disputed point) took place in the year 1495 B. C. The Israelites were therefore wandering in the Desert of Arabia during the first 18 years of his reign, and it is not wonderful that the Bible takes no notice of him." M. Coquerel proceeds to shew from ancient

authors, that the track of the conquests of Sesostris would lead him away from that of the wandering Israelites. We do not think him equally successful in obviating the objection, that if the father of Sesostris were the Pharaoh whose obstinacy brought down such calamities on his kingdom, Egypt could hardly have appeared, after so short an interval, in such strength as she displayed under Sesostris. That this monarch should have allowed the Israelites under Joshua to establish themselves in Canaan, so near his frontier, M. Coquerel explains, from the resentment which the Egyptians bore to the Phœnicians, by whom incursions were made on their territories, (1 Chron. viii. 21,) and the indifference which, according to Justin, Sesostris shewed (ch. i. 1) respecting the enlargement of his own frontiers. There is a curious criticism on Numbers xxvi. 7: "Balaam, in one of his prophetic strains, says, 'Its king' (that of Israel) 'shall be exalted above Agag.' This passage has given much trouble to the commentators, and some, without reason, have thought that they saw here Gog, the representative of the Scythian nations, or Agar, the mother of the Ishmaelites; for the reading of the text is Agag. It was natural to think of the king of the Amalekites conquered by Saul, (1 Sam. xv.) but it seems that Agag was rather a surname or title of honour than a name: Balaam subsequently pronounces (Numb. xxiv. 20) a prophetic menace against the race of Amalek, and it does not seem probable that he would thus have separated in his oracles the people from their king. It would be rash to affirm that Balaam designated Ramses by the name of Agag; the following, however, is the remark of Mr. Van der Palm on this passage; he affirms what Michaelis had suspected; and it should be remembered that the note of the illustrious Professor of Leyden was written long before it was certainly known that Sesostris and Moses, and consequently Balaam, were contemporaries. 'Agag,' says Mr. Van der Palm, 'seems here to be the name of a prince, whom the inhabitants of these countries regarded as the greatest and most powerful king in the world.'"

We hail the appearance of an increased attention to biblical studies among the French Protestants, whose church has produced so many illustrious scholars. In the present age it would be vain to expect the erudition of a Bochart or a Beausobre, but we may reasonably expect them to bear a distinguished part in the

improvement of a branch of learning which owed so much to their great men of former days.

ART. VII.—*Forget Me Not; a Christmas and New Year's Present for MDCCCXXVIII.* Edited by Frederic Shobert. 12mo. Ackermann.

ART. VIII.—*The Literary Souvenir; or, Cabinet of Poetry and Romance.* Edited by Alaric A. Watts. 12mo. Longman and Co. 1828.

ART. IX.—*The Bijou; or Annual of Literature and the Arts.* 12mo. Pickering. 1828.

ART. X.—*The Amulet; or Christian and Literary Remembrancer.* 12mo. Baynes and Son. 1828.

ART. XI.—*The Pledge of Friendship; a Christian Present and New Year's Gift.* 12mo. Marshall. 1828.

THE "Annuals" constitute an era in our lighter literature. They are new Christmas flowers. We hail the appearance of them as at once a gratification and an encouragement to the taste of the British public.

Formerly, literary Christmas presents were miserable stories for masters and misses, with coarse wood-cuts. If they aspired to a higher class of readers, they were either of the Joe Miller or the Methodist class; "A Grey Cap for Young Heads," with a print of the laughing philosopher, or "The Young Man's Monitor," with a death's head for a frontispiece. Some of the "Almanacks," indeed, devoted a few pages to tyros; the best of them containing half a dozen mathematical problems to exercise the powers of young country schoolmasters; the rest, rebuses and charades and love-lorn rhymes.

The Germans and French took the lead in converting pocket-books into the vehicles of polite literature; and Schiller and other celebrated writers gave éclat to this improvement in the annuals of the continent. An enterprising London publisher took the hint, and the success of the "Forget Me Not" for five following years proves that he rightly calculated upon the taste of British readers. The English annual aimed at a higher degree of excellence in its embellishments than had been contemplated abroad, and it is but justice to say, that in this respect its superiority is unquestionable. Mr. Watts followed with his "Souvenir;" and, supported by friends of great

literary celebrity, he established his work at once in public estimation. Other annuals have arisen, some for the first time this year, all of them combining many excellencies and reflecting credit upon literature and the arts. Of those that are enumerated at the head of this article we proceed to give some account.*

The "*Forget Me Not*" is entitled to the first notice. The Editor boasts of translations having been made from his former volumes into the Spanish and German languages; states that a French translation has been suggested; and indulges the vision of his work appearing "in the principal languages of the civilized world." Let him not rely, however, upon past excellence. There is a falling off in the present volume. He is outstripped in this year's race by several of his competitors. Still, there is merit enough in the volume to justify no small portion of praise. The names of Moore and Campbell are in the list of contributors, but it would seem that the trifles ascribed to them have come in by accident; they may be read once; they will never be quoted. By far the greater part of the writers are little known, though some of them are certainly of considerable promise. Mrs. Bowdich has furnished a beautiful little tale, "the Booroom Slave." "Kathed and Eurlia, a Bohemian Legend, by Derwent Conway," is an elegantly told story of the German school. To Delta, of Blackwood's Magazine, we owe a finely imagined and pathetic poem, "The Dying Jew to his Daughter." Mr. Hood has supplied some bundles of puns, which we suppose will be relished by the consumers of that commodity. The "Etrick Shepherd," Mr. Hogg, comes before us in character, in the following lines to

"THE SKY-LARK.

Bird of the wilderness,
Blithesome and cumberless,
Light be thy matin o'er moorland and
lea!

Emblem of happiness!
Bless'd is thy dwelling-place!
O to abide in the desert with thee!

Wild is thy lay and loud,
Far in the downy cloud;
Love gives it energy, love gave it birth.
Where, on thy dewy wing,
Where art thou journeying?
Thy lay is in heaven, thy love is on earth.

* Some others are announced which have not yet come into our hands.

O'er fell and fountain sheen,
O'er moor and mountain green,
O'er the red streamer that heralds the
day;

Over the cloudlet dim,
Over the rainbow's rim,
Musical cherub, hie, hie thee away!

Then when the gloaming comes,
Low in the heather-blooms,
Sweet will thy welcome and bed of love
be!

Emblem of happiness!
Bless'd is thy dwelling-place!
O to abide in the desert with thee!"

The verses without a name, entitled "The Seventh Plague of Egypt—the Tempest," might have borne the name of the first contributor in the list. And when we speak of the *first* in the roll of the annuals, we always mean Mrs. Hemans, who weaves a charm around us by her poetry which holds us in admiration and delight. Her poems in the present collection are "The Sister's Dream;" "Evening Song of the Tyrolese Peasants;" and "The Ivy of Kenilworth," which we lay before the reader.

"THE IVY OF KENILWORTH.

Heard'st thou what the Ivy sigh'd,
Waving where all else had died,
In the place of regal mirth,
Now the silent Kenilworth?

With its many-glistering leaves,
There a solemn robe it weaves;
And a voice is in each fold,
Like an oracle's of old.

Heard'st thou, while with dew's of night
Shone its berries darkly bright?
Yes! the whisperer seem'd to say,
'All things—all things pass away!

'Where I am, the harp hath rung
Banners and proud shields among,
And the blood-red wine flow'd free,
And the fire shot sparks of glee.

'Where I am, now last and lone,
Queenly steps have come and gone;
Gorgeous masques have glided by,
Unto rolling harmony.

'Flung from these illumin'd towers,
Light hath pierced the forest bowers;
Lake, and pool, and fount, have been
Kindled by their midnight sheen.

'Where is now the feasting high?
Where the lordly minstrelsy?
Where the tourney's ringing spear?
I am sole and silent here!

'In my home no hearth is crown'd,
Through my halls no wine foams round,
By my gates hath ceas'd the lay—
All things—all things pass away!"

Yes! thy warning voice I knew,
Ivy! and its tale is true:
All is passing, or hath pass'd—
Thou thyself must perish last!

Yet my secret soul replied,
'Surely one thing shall abide;
'Midst the wreck of ages, one,—
Heaven's eternal Word alone!'

There are 13 Plates in the "Forget Me Not," of very unequal merit. The first, the "Bridal Morning," after Stephanoff, wants clearness, and what the artists call finish. The second, the "Sister's Dream," from Corbould, is very neat and well finished; it is one of Mr. Davenport's prettiest plates. The "Boo-room Slave," from a drawing of Thomson's, is too metallic; it looks like the steel on which it is engraved. We perceive in "The Wedding Ring," designed by Mr. W. Sharpe, the usual fault of the engraver, Romney,—it is stiff and wiry, though altogether tolerable. Those that are acquainted with drawings by Prout, will look in vain for the hand of this master in the "Ponte di Rialto," at Venice; the plate is destitute of drawing, colour, and effect. "Corporal Trim, moralizing in the Kitchen," does little credit either to the fine graver of W. Finden, or to the tasteful drawing of Stothard. Feeling more pleasure in praising than in censuring, we are happy to recommend to the reader's study, "The Seventh Plague of Egypt," most beautifully engraved by the younger Le Keux, from a drawing by Martin. It is a perfect gem. This little plate, with respect to both drawing and engraving, has the effect of a large picture. "The Sketch," from Howard, and "Mab's Cross," from the academician Westall, are indifferent performances. A. W. Warren's engraving of the "Triumph of Poetry," from a picture by Smirke, shews great improvement in drawing, feeling, and effect. The painter's intention is well rendered. For "The Hop Girl," after Uwins, much cannot be said. "The Logicians," after Richter, by Shenton, gives promise of better things. The last plate, "The Kent East Indiaman," is not to our taste, either as an engraving or a composition.

The "*Literary Souvenir*" fulfils the pledges given in the excellence of the former volumes. We took it up with high expectations, and we lay it down with unfeigned regret. The table of Contents contains many well-known and welcome names—Coleridge, Southey, Montgomery, Barry Cornwall, and above all, that of Mrs. Hemans. The Editor,

Mr. A. Watts's own contributions are not the least valuable portion of the rich volume: we are delighted especially with the Christian tone of the following

"STANZAS

Written on seeing Flags and other Ensigns of War hanging in a Country Church.

BY ALARIC A. WATTS.

Oh! why amid this hallowed scene,
Should signs of mortal feud be found;
Why seek with such vain gauds to wean
Our thoughts from holier relics 'round?
More fitting emblems here abound
Of glory's bright, unfading wreath;—
Conquests, with purer triumphs crown-
ed;—
Proud victories over Sin and Death!
Of these how many records rise
Before my chastened spirit now;
Memorials, pointing to the skies,
Of Christian battles fought below!
What need of yon stern things to show
That darker deeds have oft been done?—
Is't not enough for Man to know
He lives but through the blood of ONE!
And thou, mild delegate of God,
Whose words of balm, and guiding light,
Would lead us, from earth's drear abode,
To worlds with bliss for ever bright,—
What have the spoils of mortal fight
To do with themes, 'tis thine to teach?
Faith's saving grace—each sacred rite
Thou know'st to practise as to preach!
The blessings of the contrite heart,
Thy bloodless conquests best proclaim;
The tears from sinners' eyes that start,
Are meetest records of thy fame.
The glory that may grace thy name
From loftier triumphs sure must
spring;—
The grateful thoughts thy worth may
claim,
Trophies like these can never bring!
Then, wherefore on this sainted spot,
With peace, and love, and hope im-
bued,—
Some vision calm of bliss to blot,
And turn our thoughts on deeds of
blood,—
Should signs of battle fields intrude?—
Man wants no trophies here of strife;
His Oriflamme—Faith unsubdued;—
His Panoply—a spotless life!"

On Mr. Coleridge's lines "Youth and Age," we cannot but set a high value, since he himself, as Mr. Watts seems to complain in his Preface, has sent them to two of the annuals, to the *Bijou* as well as the *Souvenir*. They are poetical, though somewhat metaphysical.

"YOUTH AND AGE. BY S. T. COLERIDGE, ESQ.

VERSE, a breeze 'mid blossoms straying,
Where HOPE clung feeding like a bee—
Both were mine! LIFE went a Maying
With NATURE, HOPE, and POESY,

When I was young!

When I was young! ah, woeful when!
Ah for the change 'twixt now and then!
This breathing house not built with hands,
This body, that does me grievous wrong,
O'er acry cliffs and glittering sands
How lightly then it flashed along!
Like those trim skiffs, unknown of yore,
On winding lakes and rivers wide;
That ask no aid of sail or oar,
That fear no spite of wind or tide!
Nought cared this body for wind or weather,

When YOUTH and I lived in't together!
Flowers are lovely, Love is flower-like,
Friendship is a sheltering tree,—
O the joys, that came down shower-like,

Of FRIENDSHIP, LOVE, and LIBERTY,

Ere I was old!

Ere I was old? ah, mournful ere,
Which tells me, Youth's no longer here!
O Youth! for years so many and sweet,
'Tis known that thou and I were one—
I'll think it but a fond conceit;
It cannot be that thou art gone!
Thy vesper bell hath not yet tolled;
And thou wert aye a masker bold—
What strange disguise hast thou put on,
To make believe that thou art gone?
I see these locks in silvery slips,
This drooping gait, this altered size;
But spring-tide blossoms on thy lips,
And tears take sunshine from thine eyes!

Life is but Thought! so think I will,
That Youth and I are house-mates still!"

There are several delightful poems that we would select if we were not forbidden by our limits this trying month for Reviewers, when Editors are perpetually reminding us of large Indexes: we had marked for selection Mrs. Hemans's "Wings of the Dove," "Voice of Home," and "Memory of the Dead;" Dale's "Voice of Memory;" Malcolm's "Shadow;" and "The Wall-Flower," an exquisite piece by Delta, the poetical correspondent of Blackwood. We must content ourselves with the two following, the first by a female who has already won many a wreath in the contests of Parnassus; the second by an old votary of the Muses, whose name is associated in our memory with many pleasant thoughts and feelings.

VOL. I.

3 P

"THE LOST STAR.

A LIGHT is gone from yonder sky,
A star has left its sphere;
The beautiful—and do they die
In yon bright world as here?
Will that star leave a lonely place,
A darkness on the night?—
No; few will miss its lovely face,
And none think heaven less bright!
What wert thou star of?—vanished one!
What mystery was thine?
Thy beauty from the east is gone:
What was thy sway and sign?
Wert thou the star of opening youth?—
And is it then for thee,
Its frank glad thoughts, its stainless truth,
So early cease to be?

Of hope?—and was it to express
How soon hope sinks in shade;
Or else of human loveliness,
In sign how it will fade?
How was thy dying like the song,
In music to the last,
An echo flung the winds among,
And then for ever past?

Or didst thou sink as stars whose light
The fair moon renders vain?—
The rest shine forth the next dark night,
Thou didst not shine again.
Didst thou fade gradual from the time
The first great curse was hurl'd,
Till lost in sorrow and in crime,
Star of our early world!

Forgotten and departed star!
A thousand glories shine
Round the blue midnight's regal car,
Who then remembers thine?
Save when some mournful bard like me
Dreams over beauty gone,
And in the fate that waited thee,
Reads what will be his own. L. E. L."

"ON AN ECLIPSE OF THE MOON AT MID-NIGHT. BY THE REV. W. L. BOWLES.

Up—up—into the vast expanded space,
Thou art ascending in thy majesty,
Beautiful Moon, the queen of the pale sky!

But what is that, which gathers on thy face,
A dark, mysterious shade, eclipsing—
slow—
The splendour of thy calm and steadfast light?

It is the shadow of this world of woe,
Of this vast moving world: portentous sight,

As if we almost stood and saw more near,

Its very action—almost heard it roll
On, in the swiftness of its dread career,
As it hath roll'd for ages! Hush, my soul!—

Listen!—there is no sound: but could we hear
 The murmur of its multitudes, who toil
 Through their brief hour—the heart might well recoil.
 But this is ever sounding in his ear
 Who made it, and who said ‘Let there be light,’
 And we, the creatures of a mortal hour,
 ‘Mid hosts of worlds, are ever in his sight,
 Catching, as now, dim glimpses of his power.
 The time shall come when all this mighty scene
 Darkness shall wrap, as it had never been.
 Oh! Father of all worlds, be thou our guide,
 And lead us gently on, from youth to age,
 Through the dark valley of our pilgrimage!
 Enough, if thus—bending to thy high will—
 We hold our Christian course through good or ill,
 And to the end, with FAITH and HOPE abide.”

There are several prose contributions in the *Souvenir* of distinguished merit, amongst which is pre-eminent “The City of the Demons, by W. Maginn, Esq.”

The Plates of this volume are 14 in number. The Frontispiece is by C. Rolls, from a painting of Leslie’s, “The Duke and Duchess reading Don Quixote:” it is carefully engraved, and for the size may be pronounced a splendid print. “Juliet after the Masquerade,” from Thomson, by C. Rolls, and “Psyche,” from Wood, by Engleheart, are very fair performances: the latter is a clear, well-engraved plate, but would have been improved by being a little more finished. We are struck with the beauty of the plate by Goodall, from Linton, “Return of a Victorious Armament to a Greek City;” it is rich and full of character. But why was the tasteless print subscribed “Medora,” introduced into a work of so much merit as this? In “The Declaration” by Romney, from Farrier, there is a want of historic accuracy; the face of the “maiden” is not sufficiently young: on the whole it is a pretty plate, though the white drapery is rather hard. There is a brilliant engraving by a young man, Humphreys, from a painting by Chalons, “The Thief Discovered.” Of the “Ruby of the Philippine Isles,” we can only say that it

is a pity that such an engraving from such a picture should have been admitted into the *Souvenir*. One of the best plates of Romney’s that we have seen for some time, is his “Stolen Kiss,” from Allan. We have a heavy, dull print, not answering, we should judge, to the intention of the painter, in “The Conversation,” by Ensom, from Stothard. The last plate, “A Fête Champêtre,” by Wallis, from Danby, is too gloomy and murky for the scene, and the figures are too few and diminutive: it was not well-judged to choose a subject which had been so well handled by Stothard.

The *Bijou* now makes its début as a candidate for public favour. Its outside dress, compared with the other annuals, is poor; and there are marks of its having been got up in haste; but its literary contents form rather a striking, though not very full, table, and its graphic illustrations are incomparably fine. Mrs. Hemans is in the *Bijou*; so is the Poet Laureate, but we are not tempted to extract him. Coleridge is here, again and again; the reader will see him, all himself, in the following stanzas:

“THE TWO FOUNTS.

Stanzas addressed to a Lady on her Recovery, with unblemished Looks, from a severe Attack of Pain.

BY S. T. COLERIDGE, ESQ.

’Twas my last waking thought, How can it be,
 That thou, sweet friend, such anguish should’st endure?
 When straight from Dreamland came a Dwarf, and he
 Could tell the cause, forsooth, and knew the cure.

Methought he fronted me with peering look,
 Fixed on my heart; and read aloud in game,
 The loves and griefs therein, as from a book;
 And uttered praise like one who wish’d to blame.

In every heart (quoth he) since Adam’s sin,
 Two FOUNTS there are, of SUFFERING and of CHEER,
 That to let forth, and *this* to keep within:
 But she whose aspect I find imaged here,
 Of pleasure only will to all dispense,
 That Fount alone unlock, by no distress
 Choked or turn’d inward; but still issue thence
 Unconquer’d cheer, persistent loveliness,

As on the driving cloud the shiny *bow*,
That gracious thing made up of tears and
light,
'Mid the wild rack, and rain that slants
below,
Stands smiling forth unmov'd, and fresh-
ly bright :

As though the spirits of all lovely flow-
ers,
In weaving each its wreath and dewy
crown,
Or ere they sank to earth in vernal
showers,
Had built a bridge to tempt the angels
down.

E'en so, Eliza ! on that face of thine,
On that benignant face, whose look
alone
(The soul's translucence through her
crystal shrine)
Has power to soothe all anguish but thine
own.

A beauty hovers still and ne'er takes
wing
But with a silent charm compels the
stern
And fost'ring genius of the BITTER
SPRING,
To shrink aback and cower upon his
urn.

Who then needs wonder, if (no outlet
found
In passion, spleen, or strife,) the FOUNT
OF PAIN,
O'erflowing beats against its lovely
mound,
And in wild flashes shoots from heart
to brain ?

Sleep, and the Dwarf with that unsteady
gleam,
On his rais'd lip, that aped a critic
smile,
Had pass'd : yet I my sad thoughts to
beguile
Lay weaving on the tissue of my dream :
Till audibly at length I cried as though
Thou hadst indeed been present to my
eyes,
O sweet, sweet sufferer ! if the case be
so,
I pray thee be *less* good, *less* sweet, *less*
wise !

In every look a barbed arrow send,
On those soft lips let scorn and anger
live,
Do *any* thing rather than thus, sweet
friend !
Hoard for thyself the pain thou wilt not
give !"

The Bijou gives a truly delightful letter
of Sir W. Scott's, explaining his family
picture, of which there is an engraving.
His Majesty and the late Duke of York
are in Mr. Pickering's list of contribu-
tors ! that is, he has picked up two trans-
lations of theirs from the Latin, as exer-
cises for their tutors' eyes, which ought
never to have been submitted to any
others. We shall conclude our notice of
the literary part of this work with some
verses by the Ettrick Shepherd, beautiful
from their simplicity.

"AN AGED WIDOW'S OWN WORDS.
VERSIFIED BY JAMES HOGG, THE
ETTRICK SHEPHERD.

OH is he gane, my good auld man ?
And am I left forlorn ?
And is that manly heart at rest,
The kindest e'er was born ?

We've sojourned here through hope and
fear

For fifty years and three,
And ne'er in all that happy time,
Said he harsh word to me.

And many a braw and boardly son
And daughters in their prime,
His trembling hand laid in the grave
Lang, lang afore the time.

I dinna greet the day to see
That he to them has gane,
But O 'tis fearfu' thus to be
Left in a world alane.

Wi' a poor worn and broken heart,
Whose race of joy is run,
And scarce has little opening left,
For aught aneath the sun.

My life nor death I winna crave,
Nor fret nor yet despond,
But a' my hope is in the grave,
And the dear hame beyond.

There are 15 Embellishments of the
Bijou. The Frontispiece is "The Child
and Flowers," from Sir Thos. Lawrence,
by Humphreys ; a very pleasing engrav-
ing : this young artist promises well.
The next plate is that referred to, "Sir
W. Scott and Family," by Worthington,
from Wilkie. This is altogether interest-
ing ; the faces and the expression are
satisfactory ; but there is a meagreness
in the back-ground. The finest plate in
the volume is "Sans Souci," by Bran-
dard, a very young man, after a picture
by Stothard, the most elegant and poet-
ical painter of the English school. If
Mr. Brandard go on, as he has begun,
he will be one of our first engravers.
In "The Suitors Rejected," is there not
a transposition of the names of the
painter and engraver ? We make this

inquiry, because we are acquainted with the name of Wright, as an extraordinary painter; but he is here given as the engraver, and the painter is said to be Worthington. This is a very interesting plate; yet some of the drawing and feeling of the draughtsman have been lost. Of the print, "The Boy and Dog," by Humphreys, from Sir Thomas Lawrence, we are tempted to ask, though it may be deemed presumptuous, whether there be not a want of drawing in the off-leg? or, is this the engraver's fault? The next print is by Worthington, from the same accomplished artist; namely, "Portrait of a Lady:" minutely examined, the engraving does not shew a fine style, nor give the clearness of colour for which Sir Thomas is celebrated; it has, nevertheless, an elegant appearance. "The Dreams of the Youthful Shakespeare," from Westall, by Augustus Fox, is a promising print, from a young man: it reminds us of W. Finden's beautiful, finished engraving in illustration of Beattie's Minstrel. Mr. Fox would do well to consult some of the fine prints, like that just named, in order to acquire harmony and keeping, which are wanting here. Mr. E. Finden has given us, in the next plate, "The Oriental Love-Letter," from Pickersgill; with which much pains have evidently been taken, and it may be justly pronounced a clever historical engraving, by one who devotes himself chiefly to the landscape branch of the art. In "Shakespeare's Interview with Queen Elizabeth," from Stothard, Mr. Ensom has presented us with his best performance; it is an exceedingly interesting print. Of "Haddon Hall," by Wallis, from Reinagle, we cannot say much, remembering, as we do, the beautiful plates of Goodall and others in the landscape department. There are in the Bijou several head-pieces, after Stothard, which are as hastily executed as they were tastefully intended.—On the whole, judging from the specimens of art before us, the Bijou promises to be one of the best of our annuals. It is decidedly the first in its embellishments of those already published, and we should place the Souvenir in the second rank, and the Forget Me Not in the third.

The "Amulet" is more sober in its character than some of its annual competitors: the Editor aims to "blend religious instruction with literary amusement." On opening the volume we are presented with a long list of contributors in capitals, beginning with Mr. Coleridge and ending with the late Mrs. Barbauld. In this crowd of names are some that

the eye rests upon with delight, and the female reader will see with satisfaction that a large proportion of these are of her own sex: for example, Mrs. Hemans, (always welcome,) the late Mrs. Henry Tighe, Mrs. Opie, Miss Porter, Mrs. H. More, and Miss Mitford. The number of *Reverends* in the list is, however, somewhat ominous; and we would suggest to the Editor that sundry of the *serious* verses of these pious contributors belong to the Evangelical and Methodist Magazines. Amongst these baits for "the religious world," T. Hood's "Ode, imitated from Horace," has rather a grotesque appearance. Having named Mrs. Barbauld, we must say, that her papers are not in good custody, whilst such as some of those found in this year's Amulet are suffered to come abroad. But let us give the reader an exquisite little poem:

"THE DIAL OF FLOWERS.* BY MRS. HEMANS.

'Twas a lovely thought to mark the hours

As they floated in light away,
By the opening and the folding flowers
That laugh to the Summer's day.

Thus had each moment its own rich hue,
And its graceful cup or bell,
In whose colour'd vase might sleep the dew,

Like a pearl in an ocean shell.

To such sweet signs might the time have flown

In a golden current on,
Ere from the garden, man's first abode,
The glorious guests were gone.

So might the days have been brightly told,

Those days of song and dreams—
When shepherds gather'd their flocks of old,

By the blue Arcadian streams.

So in those isles of delight, that rest
Far off in a breezeless main,
Which many a bark, with a weary guest,
Hath sought, but still in vain.

Yet is not life, in its real flight,
Mark'd thus—even thus—on earth,
By the closing of one hope's delight,
And another's gentle birth?

Oh! let us live, so that flower by flower,
Shutting in turn, may leave
A lingerer still for the sun-set hour,
A charm for the shaded eve."

* "This dial was, I believe, formed by Linnæus, and marked the hours by the opening and closing, at regular intervals, of the flowers arranged in it."

Mrs. Opie's verses are the more interesting from the tinge of mysticism which her mind has lately received: her paper, "The Last Voyage, a true Story," is an example of the power of a good writer to make much of very scanty materials. The reference to this tale leads us to remark, that the prose pages of the Amulet outnumber the poetical—this gives the volume a heavy look, especially as some of the papers are, by their subject and their length, suited to any volume rather than an "Amulet," which loses its character when it ceases to charm. More than thirty pages are taken up by "A Brief notice of some ancient Coins and Medals," by Dr. Walsh, designed, though we cannot explain in what manner, to "illustrate the progress of Christianity." There is also an original "History of the Gunpowder Plot," the most doleful and disgusting story in the British annals: but, then, there is a page of Autographs of the principal conspirators. Following this, is another page of Autographs of Officers employed against the Spanish Armada. This is too antiquarian for our taste; let it not be forgotten, however, that the second title of the Amulet is "Christian and Literary Remembrancer." But from dulness and heaviness we ought to except several of the prose compositions before us; all Miss Mitford's, for instance; and above all, Miss Porter's spirited and striking sketch, "Peter the Great and the Shipwreck."

The Plates of the Amulet are fourteen in number, and the proprietors are entitled to commendation for the industry and liberality which appear in this part of the work. The frontispiece is, "The Morning Walk," a pleasing print by Mr. C. Rolls, from a picture of Sir Thomas Lawrence's. Mr. Rolls has yet to learn the art of truly representing in so small a compass the lightness and elegance that distinguish this master. We know not whom we are to praise for the beautiful vignette title; it is worthy of a name. "The Last Man," by Wallis, after Jones, is accompanied by the immortal poem of Mr. Campbell's, so entitled, which is republished for the sake of the print, in which, however, we do not find all the sublimity that the verses lead us to expect. We cannot speak well of "The Shepherd Boy," by C. Rolls, from Pickersgill; the subject is common-place and ill-chosen, and the print is altogether heavy. The next plate is engraved by a very clever artist, Mr. W. Finden, all whose works bear the stamp of excellence; it is, "The Gipsy Girl,"

from a painting of Howard's. The figure is too large for the size of the plate, or we should have called this, in the most unqualified sense of the terms, an exquisitely beautiful print. We think that "The Earl of Strafford and his Secretary," from Vandyke, is neither well chosen nor well engraved. Mr. Thomson has given us a charming print in, "The Lady of Ilkdale," from Jackson; this is in the dotted manner. We are compelled to say of the next plate, "The Mouse Trap" from Ward, that it is very poor: there is a coarseness and poverty of line in the engraving. From this we turn to a very neat and careful print, Mr. Portbury's "Dead Fawn," from a painting of Smirke's: the figures here would have been more complete if there had not been a want of effect in the back-ground. Neither of the Landseers appears to advantage in "The Falconer," painted by E. L., and engraved by T. L.; we are sorry to make this remark upon so very eminent a young painter. Why did Mr. Armstrong throw away his fine talents upon such a subject as "Peter the Great Shipwrecked," by Stroehling?

After all our remarks, we cannot dismiss the "Amulet" without saying that it is an elegant and interesting volume. The tasteful binding in rich watered silk tempts both the eye and the hand. The same may be said of the last annual in our list—

The "*Pledge of Friendship*." This work succeeds one of the same title, last year; though in fact it now takes rank, for the first time, with the "annuals," as original publications. We congratulate the Editor on his success in forming such a respectable corps of contributors, at the head of whom, shining in all the rich but chaste attire of fancy, is our favourite Mrs. Hemans. Her "Memory of the Dead," is a poem never to be forgotten. In her "Faith of Love," there is a holy moral. By the side of this lovely writer, we see here many of the authors whom we have already named and quoted, though few of the very first class. Miss Mitford is in many a pleasing page of both prose and verse. Mrs. Opie relates a "True Anecdote," entitled "Rejected Addresses," which we commend, as preachers are wont to say, "to the serious attention" of satirical young ladies, who put a sister's lover out of countenance and out of heart. Some of Mrs. Cornwall Baron Wilson's verses are pathetic; but do they not relate to sorrows which scarcely admit of exposure? We might point out many contributions to the volume which will

please and delight the reader, particularly several of our Quaker poet's, Bernard Barton, and of the Rev. T. Dale's. On the whole, we think, there is too large a proportion of melancholy subjects; yet melancholy as is their tone, who would willingly part with such verses as the following?

"MY FATHER'S GRAVE IS HERE. BY
THE REV. W. LISLE BOWLES.

'MY FATHER'S GRAVE,' I heard her say,
And marked a stealing tear;—

'Oh, no! I would not go away—
MY FATHER'S GRAVE' is here.

'A thousand thronging sympathies,
The lonely spot endear;
And every eve remembrance sighs,
MY FATHER'S GRAVE is here!

'Some human tears unbidden start,
As Spring's gay birds I hear,
For all things whisper to my heart,
MY FATHER'S GRAVE is here!

'Young hope may blend each colour
gay,
And fairer views appear;
But no! I would not go away—
MY FATHER'S GRAVE is here.' "

This, like several of the other "annuals," has an "Ornamented Case," which the Editor reckons, together with the Vignette, of which one side or page of the case is but a re-impression, amongst the plates, which, exclusive of these, are ten. The engravings have no very high claim as works of art—yet we must point out two very pretty landscapes; one, "Arthur's Seat," from Nasmyth, by Lacey,—the other, "Brougham Castle," from Copley Fielding, by the younger W. Cooke.

We may probably take notice hereafter of the remaining "annuals." Our object in the present article has been to review them impartially, and to put the reader in possession of their merits, for merits they all have, though not in equal proportions. The proprietors, without any exception, are entitled to our commendation for the fair prices at which their elegant volumes are offered to the public; and this, united with other and higher claims to the patronage of the literary world, will cause them, we doubt not, to be presented to many a young glistening eye and tender hand on the approaching merry days of Christmas and the New Year.

ART. XII.—*A Sermon, preached in the Chapel in Hanover Square, Newcastle, previous to a Collection in Aid of the British and Foreign Unitarian Association, October 29, 1826.* 12mo. pp. 12. Newcastle, printed by John Marshall. 1827.

THE Unitarian Association could not receive the sanction of a more influential name than that of the venerable author of this sermon,—the Rev. William Turner. The sermon is the easy, familiar address of a pastor, who has been long considered as a Father by his affectionate flock. The preacher states some of the leading doctrines of Unitarianism; gives a few sketches of the history of English Unitarians; and relates some of their efforts for the promotion of their opinions, terminating in the establishment of the Unitarian Association, which he strongly recommends to the support of his own denomination. For the *spirit* of this short address, we could wish it a more extensive circulation than the author seems to meditate for it, by printing it as one of the Tracts of the "Newcastle Unitarian Tract Society."

ART. XIII.—*A Plain Statement of the Evidences of Christianity, divided into short Chapters, with Questions annexed to each. Designed for the Use of Schools, Sunday-Schools, and Young Persons.* By Francis Knowles. 12mo. pp. 100. Wigan, printed by J. Brown: sold by Wightman and Cramp, London. 1826.

THIS is a clear and judicious summary of the Evidences of Christianity; well-adapted for the young, on whose behalf it was compiled, and further recommended for its cheapness.* The "Questions" appended to each chapter fit it for use in Sunday education. At the foot of the page, the author has given the meanings of the less common words employed; a great advantage to the young learner. He has also published separately a short "Appendix—containing Outlines of the Chapters, for the purpose of assisting the Memory."†

* 1s. 6d. extra boards.

† Price 4d. stitched.

OBITUARY.

REV. ROBERT LITTLE.

IN August last, the Rev. ROBERT LITTLE, a man no less respected for his virtues in private life than esteemed for his talents and his usefulness as a Christian preacher. He began his ministerial career as a Calvinist, and was for some time the pastor of a congregation in Mr. Haldane's connexion at Dundee. He afterwards officiated to a Sandemanian congregation at Birmingham. During his stay at this place he relinquished his Trinitarian sentiments and became an Unitarian. After this change in his opinions he preached occasionally at the Unitarian lectures in the metropolis, and subsequently succeeded Mr. Heineken, as the minister of the Unitarian congregation at Gainsborough, in Lincolnshire. Family considerations induced him to remove to America. Having fixed his residence at Washington, he succeeded in raising an Unitarian congregation in that city, which was honoured with the countenance of Mr. Adams, the President of the United States, and other members of the Government and the Legislature. We copy from the United States' Gazette the following character of Mr. Little that originally appeared in the Washington National Intelligencer.

"A mail from Harrisburg has brought the mournful tidings of the death of the Rev. Robert Little, pastor of the Unitarian church of this city. He left us on the first day of the present month on a journey of recreation and health with his family. He was in usual good health at the time of his departure, except a little exhausted with the severe labours of his calling. His professional duties were uncommonly severe, preaching every Sunday twice, and attending to many other matters of industry through the week. The immediate cause of his death is said to have been an exposure to the oppressive heat of the sun for several days, on this journey to the place of his death; and added to which, he preached on Sunday last at Harrisburg, not more than forty-eight hours before his premature departure from this world. Mr. Little was a native of England, and had been a preacher in that country before his arrival in this city, which was about eight years since. For more than seven years past he had been building up a

flock in this place; not by zealous or overstrained efforts, but by those slow and sure degrees which give permanency to labour, and success to perseverance. He was of a high order of mind, uniting great simplicity with great energy; literary and scientific, he brought no ordinary stores of learning to support his creed, and to adorn his professional productions; a sincere searcher after truth, he reasoned with the fearlessness and warmth of an apostle; full in the belief of his own course of thinking, he treated the opinions of others with great candour and tenderness, and never attempted to remove an honest prejudice, unless he could supply a refreshing truth to fill its place. He discussed every topic with freedom, boldness and decision, as one who had come to a conclusion satisfactory to himself; but carried himself with all meekness and humility to his God and Father. He found among his admirers and friends some of all creeds—from those of the Church of Rome to the followers of Whitefield and Wesley; and if they could not acknowledge all his religious sentiments to be just, they were ready to bear testimony to the sincerity of his faith and the purity of his character.

"Such was his fame as a preacher, that every Sunday might be seen among his congregation many of highly cultivated intellects, who on entering his church door made a mental protest against his tenets, but joined in the general admiration of his talents, and the splendour of his productions. His acquirements were extensive as a scholar, and he supported his reasonings with ample stores of theological learning. His eloquence was without cant, or trick, or affectation; plain, sensible, strong and attractive. He sometimes alarmed the timid by the stateliness and vigour of his march in support of his favourite theories of duty and religion; but in the very fervour of his zeal he discovered the spirit of subdued affections amidst the exalted properties of a commanding intellect. Never were a people more attached to their teacher and spiritual guide, than the parishioners of Mr. Little were to him. In the literary and scientific portion of society, his loss will long be felt in this city. He was the most

active mind in the Cobumblan Institute, and was devising and carrying into effect, by the weight of his character and judicious exertions, liberal things for that institution. Under his fostering hand the Botanic Garden had begun to flourish, and much was expected from his perseverance. Identified with all associations for improving the city and the minds of the citizens, it might be said he was beloved and respected by all. The loss of such a man cannot be calculated in a growing society; and the only consolation that we can find is in the belief that the Governor of the world does all things for the good of his children."

Mrs. FOOT.

Oct. 28, in the 86th year of her age, at her house in *Brunswick Square*, (*Bristol*.) Mrs. FOOT. She was daughter of the Rev. William Foot, formerly minister of a Dissenting congregation, and master of an eminent classical school in this city; an able and excellent man, who still lives with peculiar freshness in the grateful memory of many of our most distinguished fellow-citizens, once his pupils. She was sister to the benevolent widow of the late Alderman John Merlott, who by their joint munificence became so emphatically "eyes to the blind." These were natural and gladly acknowledged sources of respect and regard towards the deceased; but it was to her own frank and kind disposition, her own strong good sense and highly improved mind, and to her own social and cheerful piety, that she was indebted for her power of attaching new friends, and of drawing still closer those numerous and hereditary ties which the long and eventful course of more than half a century had never relaxed. The poor and the distressed will remember her for her own kind acts; and the memory and the regret will have been rendered the more enduring by the habitual discrimination which directed her benevolence. Retaining her faculties and cheerfulness unimpaired to the last hour, she died in that peace and hope which a temper and conduct governed by a strict regard to Christian principles may justly inspire.—*Bristol Paper*.

DR. TOMLINE, BISHOP OF WINCHESTER.

Nov. 15, at *Kingston Hall*, near *Wimborne*, *Dorset*, the seat of H. Bankes, Esq., M. P., Rev. GEORGE PRETTYMAN

TOMLINE, D. D., Lord Bishop of Winchester, and Prelate of the Order of the Garter. He was nearly 80 years of age. Dr. Tomline was the son of a respectable tradesman at Bury St. Edmund's, and was educated in the Grammar School of that town, whence he removed to Pembroke Hall, Cambridge. Here he distinguished himself as a good classical scholar and mathematician. In 1772, he came out as Senior Wrangler, was elected Fellow in 1781, and served the office of Moderator. The late Mr. Pitt being sent to that College, Mr. Prettyman was selected to be his tutor, a circumstance to which he owed his future advancement. When Mr. Pitt was appointed Chancellor of the Exchequer, he made his tutor his private Secretary, an office for which he is said to have been eminently qualified. In 1787, he was raised to the Bishopric of Lincoln, shortly after was made Dean of St. Paul's, and in 1820, was translated to the see of Winchester. A few years ago a gentleman of the name of Tomline left him an ample fortune on condition of his taking the name. His Lordship's chief publications were *Elements of Christian Theology*, 2 vols., 8vo., which drew forth some able animadversions from Mr. Frend; a *Refutation of the Charge of Calvinism against the Church of England*; and the *Life of Mr. Pitt*, his pupil and patron.

WILLIAM BELSHAM, ESQ.

Lately at an advanced age, Mr. WILLIAM BELSHAM, well known to the public by his numerous publications. Mr. Belsham was the author of many tracts on politics and political economy during the French revolution and the revolutionary war. But his chief works are his "Essays, Philosophical and Moral, Historical and Literary;" and his *History of England*, which embraced the period intervening between the abdication of James the Second and the death of George the Third.

MR. WILLIAM TURNER.

Lately, at Philadelphia, Mr. WILLIAM TURNER. His remains were deposited in the burial-ground belonging to the Unitarian Church in that city, of which he had been a member from its commencement. In the absence of the minister, the funeral service was performed by the Rev. Mr. Taylor.

"Mr. Turner," the *American Paper* states, "was a native of Manchester, in

England, and was at an early period of his life engaged in trade in that town. By some unforeseen occurrences, he met with severe losses in business, which reduced him to insolvency. He called his creditors together, exhibited the state of his pecuniary affairs, and surrendered to them all his property.

"The world was all before him, where to choose his place of labour, and he fixed upon the United States as the scene of his future exertions, if his creditors gave him a license to depart. So well satisfied were they that his misfortunes arose from no misconduct on his part, and of the previous probity and honour which characterized him, that instead of granting him that license which he petitioned for, they unanimously signed a general release of all their demands, though the remnant of his property made but a very small dividend. He came hither, Providence crowned his well-meant endeavours. He was extremely frugal in his habits, and after a series of years he found he had accumulated property sufficient to satisfy all his former creditors. There was not a moment's hesitation in his mind. No combating between a consciousness of legal irresponsibility and acquittal on the one

side, and moral obligation on the other. Those principles of strict honour and probity which had guided him through life, came into full operation here. The full amount of his debts was remitted to England, and all of them paid off. His creditors, though knowing for the most part his high sense of honour and strict moral principle, were little prepared for this agreeable exemplification of it, held a meeting, and voted him a large and valuable silver bowl, on which was briefly inscribed a testimonial of their sense of Mr. Turner's character and conduct. This honourable memorial, which a more ostentatious man would have displayed on his sideboard, he kept constantly concealed; and it is believed that, in this country, not a single individual knew of its existence, until a communication from England informed some of his friends of the fact, and the circumstances which gave rise to it; and when, at an after period, another friend requested to see it, the request was reluctantly complied with; and when something like a compliment was attempted to be paid him, he shrunk from it with apparent surprise, merely saying that he was not conscious of having done more than what was right."

INTELLIGENCE.

Test and Corporation Acts.

The general associated Committee for prosecuting the claims of Dissenters for relief from their disabilities, have continued since the session of Parliament to keep the object of their institution in view, and have regularly met for the purpose of attending to such measures of preparation as demanded their attention.

It has been resolved to take every means for the renewal of active proceedings in the next session, and the sub-committee met on the 21st of November to consider the forms of petitions to be recommended for universal adoption throughout the country, and to be set on foot so early as to ensure the most general and energetic expression of the feelings of the Dissenting body throughout the kingdom.

We shall continue to pay the strictest attention to the proceedings of all parties on this most interesting subject; and it will not be our fault (we trust it never

has been) if our brethren suffer themselves to be beguiled into acquiescence or patience under a system of degradation. Whatever might be the policy or propriety of abstaining on former occasions, and particularly in the last session, it is obvious, that, if we are in earnest, the time must some time come for agitating the question with energy. Our hopes of success in throwing off our chains must be small indeed, if the possession of power by those whom we esteem our friends is to be a reason for submission. If such is to be the measure meted by our friends, what are we to expect from our enemies? Under their sway we should at least have the opportunity of complaining and protesting.

The *General Body of Protestant Dissenting Ministers* have held a meeting to deliberate on the steps which it might be deemed expedient to pursue, and have unanimously resolved to petition Parliament for the Repeal of the Sacramental Test.

Trial of R. Taylor for Blasphemy.

THE past month has been signalized by another, and one of the most remarkable, trials for Blasphemy—those judicial attempts at patronizing Christianity in its humble character of a "parcel of the law of England." The peculiarity of the display which took place on this prosecution, conducted by the officers of the city of London, against *the Reverend Robert Taylor*, and the feeling by which the scene has been received by nearly the whole periodical press of England, will, we trust, occasion this to be the last of such exhibitions.

First of all appeared in this performance, in the character of prosecutor, (as Mr. Recorder Knowles assures us,) not Mr. Alderman Atkins, but the late Lord Mayor himself. This gentleman calls himself a Dissenter, we have understood; he holds his high corporate office, therefore, either by conforming or by the connivance of the law, and has only been marked by the public, in his official career, as the prosecutor of those who believe less than himself, and (if we are to believe Mr. Smith, the street preacher) as the obstructor of those who choose a different course from his, of propagating even his own creed. The funds for the prosecution are supplied by the corporation of London, that same corporation which petitioned last session in favour of religious liberty, avowing itself the enemy of persecution; while not a member of the body has been found willing to raise his voice against a practice which even the Crown and the Bridge-Street Society have abandoned.

The trial was opened by Sir James Scarlett, the new Whig Attorney-General; who drops very easily into the track of his predecessor; extols the press, liberty of conscience, &c.; and has the adroitness to rest his case entirely on the *mode* of the attack made upon religion. It was, in truth, as proved, as scurrilous, low, and self-destructive an attack as could well be, and the natural and obvious remark that would occur to every one on the subject would be, that it might be very safely left to its own condemnation, and that the only way in which it could be likely to do mischief, would be in its affording a pretence for a revival of the dangerous doctrines of legal persecution, under the pretence of attacking not opinion, but the mode and fashion of expressing it.

The accused, who appeared in full canonicals, delivered an oration, great part of which reads very well. But the affectation of its delivery, the theatrical

demeanor of the orator, and the manifest indecency of the matter, the subject of the charge, took away all appearance of simplicity or sincerity. There is, in truth, so much in all this unfortunate man's movements and actions, which can only be accounted for on grounds which would make him an object of sincere pity, that we cannot too strongly express the folly of those who, by endeavouring to fix upon him a load of crime and malignity, give him the opportunity of appearing in the character of a martyr, and, perhaps, of misleading his own ill-directed mind into the belief that he really is so.

Lord Tenterden's exhibition, in charging the jury, was in the first style of the old school of blasphemy-hunters. We know what used to be said, but were not prepared to find it could still pass for sense. England he eulogized as a country where people were permitted, by the laws, to entertain what opinions they pleased on these subjects, provided they did not express them. Happy country! His Lordship was not contented to rest on the wily position assumed by the Attorney-General. He chose to stand on the broad ground, that "Christianity is part and parcel of the law of England," and, therefore, not to be impugned; a principle which equally involves in criminality all attacks upon the established opinions, although it may be thought convenient and politic to select for punishment, at present, only those which are expressed with indecorum, and are, therefore, the least to be dreaded.

The Jury found the defendant guilty.

This proceeding (so disgraceful to the character of the great body by which it is instigated) closed, so far as the corporation is concerned, by its Recorder (himself a judge, and therefore bound to act with some degree of moderation and neutrality, the more so because the salaried servant of the prosecutors) officially presenting the prime mover in these disgraceful operations in terms of the strongest eulogy, for the kind manner in which he had been pleased to protect Christianity, and of bitter invective against the accused, at the very threshold of the court where he has yet to appear to have his case calmly considered for the purpose of punishment.

Newport Chapel, Isle of Wight.

The Annual Meeting to commemorate the re-opening of the Unitarian Chapel, Newport, after its enlargement, took place on Wednesday, the 30th October, when the Rev. John Fullagar, of Chichester, delivered an admirable discourse

from Heb. x. 25, on the duty of the members of a Christian society to cultivate a spirit of affectionate concern in each other's welfare, and on the advantages of co-operation in the cause of truth and holiness. The preacher observed, that the text did not refer exclusively to meetings for religious worship on the Lord's-day, but to other social meetings for various purposes, which were common in the early ages of Christianity, and which, had they been continued, would probably have tended much to preserve the purity of the Christian doctrine. In the evening, nearly eighty members of the congregation drank tea together, and many interesting addresses were delivered. Particular reference was made to an Infant Unitarian cause in the neighbouring town of Brading, where for some time past a regular service has been conducted by one of the members of the Newport congregation, and with considerable prospect of success. The company separated highly pleased with the harmony and Christian feeling which pervaded the meeting, and happy in the prospect of uniting together on a similar occasion in future years, "thus to provoke one another to love and to good works."

Removals and Settlement of Unitarian Ministers.

The Rev. BENJAMIN MARDON, of Maidstone, has accepted the pastorate of the General Baptist Congregation in Worship Street, London, vacant by the death of the late Dr. EVANS.

Upon his settlement, in January next, he will, we are informed, commence a course of evening lectures, the subjects of which will be duly advertised.

The Rev. T. HORSFIELD has accepted an invitation from the congregation at Taunton to be the colleague of Dr. DAVIES.

The Rev. A. MELVILLE has been unanimously chosen pastor of the Unitarian congregation at Ipswich, vacant by the death of Mr. PHILP, Jun.

Mr. PHILP, Sen., has removed from Falmouth to Lincoln, where he succeeds Mr. JONES, who has gone to America.

Mr. TALBOT, who lately finished his education at York, has settled at Tentenden, as the colleague of the Rev. L. HOLDEN.

Mr. CREE, of Preston, has been chosen to succeed the late Mr. WAWNE, at Bridport.

Mr. TAGART has resigned his situation as the pastor of the Octagon congregation, Norwich.

IRELAND.

Moneymore Presbyterian Congregation and the Drapers' Company.

A MOST extraordinary attempt has been lately made by the Irish agent of the Drapers' Company, backed by a deputation of the court, to interfere with the rights of the Congregation of Moneymore, in the appointment of its minister.

Moneymore is a village on the Irish estates of the Drapers' Company. Some years ago they erected here a large chapel for the Presbyterian congregation. Soon afterwards the old minister, Mr. Moore, retired, and the congregation chose, as his successor, the Rev. John Barnett. Mr. Barnett was, it seems, a friend to Catholic emancipation. This, in the estimation of Mr. Miller, the agent of the Drapers' Company, a member of the Established Church, was a deep blemish in his character, and he made it the ground of an attempt to prevent his being ordained by the Tyrone Presbytery. In this, however, he was defeated, and Mr. Barnett was ordained. Disappointed in this measure, he now conjured up another charge; Mr. Barnett was hostile to the Established Church. He had, it was alleged, affirmed, in a private company, that he believed the Established Church to be a limb of Antichrist. Mr. Miller reported this offensive declaration to a deputation of the Drapers' Company then in Ireland, consisting of Mr. R. Borrodaile, Mr. Stonard, and Mr. Trimby; who, strange to say, on being satisfied of the truth of the charge, gave notice to the congregation that they must dismiss Mr. Barnett or quit the new chapel! adding, that if Mr. Barnett were not dismissed, they should never obtain from the Company an inch of land on which to build another chapel!

This gross infringement of the rights of their body was taken up with great spirit by the Tyrone Presbytery, and by the fixed Committee of the Synod. After thoroughly investigating the matter, the latter body agreed unanimously to transmit a memorial and remonstrance on the subject to the Court of Assistants of the Drapers' Company in London. This document was intrusted to the very excellent and able moderator, the Rev. J. S. Reid, who was directed to proceed with it to London forthwith. Mr. Reid immediately acted on his instructions. He laid the case before the Court, and after several extraordinary meetings, at which it was warmly discussed, he succeeded in the object of his mission, and ob-

tained from the Court a substantial and satisfactory disclaimer of the proceedings of their officious delegates and agent.

The following are the resolutions passed on the occasion, which we copy from the Belfast Northern Whig of November 22.

"At a Court of Assistants, held on Saturday, the 3d of November, and continued, by adjournment, to Tuesday, the 6th of November, 1827:—

"Resolved—That this Court have considered with great attention the representation made to them on behalf of the Ministers and Elders of the General Synod of Ulster's fixed Committee, together with the memorials of the Presbytery of Tyrone, and the Presbyterian Congregation of Moneymore, therein referred to.

"That the Court have observed with the utmost astonishment and concern, the misconception which appears to have prevailed among those bodies upon the subjects there referred to.

"That this Court never contemplated any interference, direct or indirect, in the appointment or removal of the minister of any congregation, Presbyterian or otherwise, on any part of their estate—an interference to which they disclaim all right, and of which they disavow all intention.

"That the Court have also attentively considered the various memorials and papers which have been presented to them on the same subject from certain of their tenants and others at Moneymore, praying that the Court will adopt some measures for removing the supposed cause of the dissensions that have arisen there.

"That deeply as the Court lament the conduct and proceedings stated or adverted to in the papers before them, and the unhappy distractions which have been thereby produced at Moneymore, it appears to the Court, after the most anxious and deliberate consideration of all the circumstances which have been brought to their attention, to be inexpedient for the Court to offer any interference therein; not doubting that the Rev. bodies under whose consideration the cause of these unhappy disturbances has been already brought, will so exercise their authority in the matter, as to restore to the Presbyterian Congregation of Moneymore the harmony which has been so unhappily disturbed, and without which harmony, it appears to this Court, that the occupation of the building, erected by this Company for their benefit, must be worse than useless.—By order of the said Court.

"EDWARD LAWFORD, Clerk."

CORRESPONDENCE.

Since the answer given in the address to correspondents, to "An Old Student of Trinity College, Dublin," was printed, it has been discovered that the article on which he animadverted had been inadvertently ascribed to the wrong author, and was, in fact, *anonymous*. Such being the case, the *anonymous answer* has been inserted in the present number.

Communications have been received from Mr. T. T. Clarke; Mr. G. Dyer; J. J. T.; W. D.; H. I., &c., &c.

In their first number, the Conductors assigned their reasons for not engaging in the *subject* of R. A.'s communication, and they at present see no sufficient cause to change their determination. R. A. will besides perceive that little good could result from the very inconvenient plan of taking up, in one periodical work, a controversy which had been begun, and carried on for some time, in another contemporary publication.

The Conductors have added nearly two sheets to the present number in order to give the title-page and copious indexes, without contracting the materials of the other departments of their work.

The great pressure of other interesting matter has unavoidably caused the omission in some numbers of the Literary Notices and Lists of New Publications. They will, however, be resumed in the future numbers.

The Conductors have already some valuable materials for the next number, among which is an original New-Year's Discourse, by the late Mrs. Barbauld. They trust to the continued co-operation of their literary friends to give increased interest and value to the New Series of the Monthly Repository.

ERRATUM.

The fourth line of the Greek quotation, p. 821, should have been printed as follows:

Δε δαίδαλμένοι ψευδοσι ποικίλοις

GENERAL INDEX

OF

SUBJECTS AND SIGNATURES.

The Names and Signatures of Correspondents are distinguished by Small Capitals or Italics.—When different Correspondents use the same Signature, the Signature is repeated, and the Communications belonging to each are arranged separately.

A.

A. on the Articles of the Irish church, 183
α on the Chronicon of Eusebius, 322.
 On Egyptian hieroglyphics, 473
Adam, Rev. W., his letter to the Rev. W. J. Fox and Rev. Dr. Tuckerman on Unitarianism in India, 149
Αδελφος on vicarious punishment, 486
 Addresses, with Prayers and Original Hymns, by a Lady, reviewed, 684
 Adversity, on the dangers of, 558
Aikin, Miss Lucy, her obituary of Miss Benger, 126
Alexander at Paradise, a poem, 345
Alexander, Mr. W., his defence of Mr. Evanson, 725
 Alphabet, original Welsh, 886
 Alphabetical writing, on the origin of, 313
 America, Unitarianism in, 308
 American Unitarians, their contribution to the East India mission, 854
 American Unitarian Association anniversary, 855
Amory, Mr. T., his correspondence with the Rev. W. Turner, 88.
 Some account of, (*note*.) 94
Annalet, the, reviewed, 918
 Analogical reasoning, Mr. Cogan on the use and abuse of, 9
Andrews, Captain, his Journey from Buenos Ayres, reviewed, 841
 Anti-supernaturalism, a sonnet on, 87
Apologie der Neuern Theologie, by Bretschneider, reviewed, 831
 Articles of the Church of Ireland, queries relating to, 100. Queries answered, 183, 237
 VOL. I. 3 R

Artists secured in their legal property by the papal government, 144
Aspland's, Rev. R., account of Universalists in America, 176. His Charge at the Ordination of the Rev. R. B. Aspland, reviewed, 102. On the competence of Unbelievers as witnesses in the American courts, 262
Aspland, R. B., services at the ordination of, 102
 Astronomy, knowledge of, among the Israelites, 882
Augustine, preaches Christianity to the Saxons in Britain, 853

B.

B. Obituary of the Rev. J. H. Worthington, 759
B. Obituary of Mrs. Bristowe, 762
B. Account of the Bolton Unitarian District Association, 852
Baal-Zebub, account of, 94
Babylon, ruins of, 429
 Baptismal commission, Mr. Clarke on, 264
 Baptists, General, on the history of, 483
Barrington, Sir Jonah, his Sketches of his own Times, reviewed, 530
Barry, Don David, his edition of Ulloa and Juan's Secret Report on America, reviewed, 349
 Battle Unitarian District Association, anniversary of, 384
 Bavaria, education of the Catholic Clergy in, 633, 713
 Buxton chapel, preachers at, for the season, 632

- Beard, Rev. J. R., his Evidences of Christianity, reviewed, 287. His account of the Rev. J. H. Worthington, 760
- Beldam, Mr. Joseph, his Summary of Laws affecting the Dissenters, reviewed, 591
- Bellamy, on his translation of the command of Joshua, 573, 734, 881
- Bellman's verses, 191
- Belsham, Mr., observations on his *Calm Inquiry*, by W. H. Rowe, 172, 257. Remarks on W. H. Rowe, 327
- Belsham, Mr. W., obituary of, 928
- Benger, Miss E., obituary of, by Miss Aikin, 126
- Bentham's, Mr., on the Evidence for Improbable and Supernatural Events, remarks on, 393
- Bible, on the Mythical interpretation of, illustrated by the Egyptian hieroglyphics, 913, 633
- Bible Society, British and Foreign, remarks on, reviewed, 63
- Bible Society in France, its proceedings, 306
- Biblical Criticism, state of, among the Roman Catholics, 633
- Biblical gleanings, from works on Egyptian Antiquities, 313, 917
- Biddle, the translator of the Life of Socinus, 22
- Bijou, the, reviewed, 918
- Birmingham and Warwick Unitarian Tract Society, notice of its anniversary, 552
- Bishoprics in India, proposed additions to the number of, 140
- Bishops, Spanish, denounce the Portuguese Charter a damnable heresy, 144
- Blake, Mr. Robert, obituary of, 448
- Blasphemy, trial of the Rev. R. Taylor for, 930
- Bloomfield, Rev. S. T., his *Recensio Synoptica*, reviewed, 53, 205, 596 743
- Blount, Mr. E., Bishop of Norwich's letter to, on Catholic Emancipation, 140
- Bolton District Association, meeting of, 467, 852
- Bombay, the Supreme Court of, rejects a regulation for suppressing the liberty of printing, 307
- Boodhist religion, 735
- Book trade, German and French, 145
- Born Again, discourse on being, by Mrs. Barbauld, 477
- Bourdeaux, Archbishop of, his liberal letter to the president of the Protestant Consistory, 306
- Bowring, Mr. John, on Ximenes' Manuscripts, 572
- Brahminical religion, 735
- Bretschneider, Dr. C. J., his *Apology for the Modern Theology of Germany*, against Mr. Rose, reviewed, 831
- Bristowe, Mrs. M., obituary of, 762
- British Church, ancient, its independence of the Roman, 859
- British Critic, reviewed, 757
- Bruce, Dr., on the State of Society in the Age of Homer, reviewed, 913
- Buckingham, Mr. J. S., *Travels by, in Mesopotamia*, reviewed, 427
- Buenos Ayres, Andrews's Journey from, reviewed, 841
- Buncle, John, Life of, Mr. T. Amory, the author, 88
- Butler, Mr. C., his *Life of Grotius*, reviewed, 440
- Byron, on the poetry of, 868
- C.
- Caisson, Abraham Elias, his *Appeal to the Sons of Israel*, reviewed, 603, 842. Remarks on his Appeal, 716
- Cambridge University, state of, in 1827, 304
- Campbell, Mr. T., chosen Lord Rector of Glasgow, 141
- Canning, Right Hon. G., obituary of, 688. Dr. Wade's Letter to, reviewed, 754
- Carpenter, Dr. L., his resignation at Lewin's Mead, 470. On his reported conversion, 580
- Cartwright, Major, his direction to have his body dissected, 86
- Carey's, Dr., *Abridgment of Schleusner's Lexicon*, reviewed, 62
- Cashel, Archbishop, his Visitation charge, reviewed, 220
- Catholic religion, tendency of, 340
- Catholic Question, fate of Sir F. Burdett's motion on, 301
- Catholic reformation in Germany, 389
- Catholicism in Austria, view of, by Count F. del Pozzo, 674
- Catholicism in Bavaria, 714
- Catholics, state of, in Prussia, 391
- Cave's, Dr. W., *Primitive Christianity* abridged, by Mr. J. Brewster, review of, 437
- Chaldecot, Mrs. A., obituary of, 376
- Champollion, M., his discoveries in Egyptian Antiquities, 313, 474, 917
- Channing, Dr. W. E., his *Discourse at New York*, reviewed, 283
- Character, on dignity of, 785
- Charity, Christian, thoughts on, 17
- Christian Knowledge, Society for promoting, meeting of, 140
- Christian Preaching, lines on, 870

- Christian Tract Society anniversary, 466
 Christianity, Cree's Lectures on the Evidences of, reviewed, 839.
 Knowles on ditto, 926
 Christianity, Genuine, or the Unitarian Doctrine briefly stated, by a Physician, reviewed, 65
 Church of England, state of parties in, 2
 Church of Ireland, Articles of, queries relating to, 100. On the Articles of, 183
 Church Missionary Society, its proceedings, and state of, 304
 Clarke, Mr. T. T., on the baptismal commission, 274. On the promotion of unity among religious professors, 792
 Clarke, Mr. William, obituary of, 298
 Clerical education in Bavaria, 714
 CLERICUS ANGLICUS, queries relating the Church of Ireland, 101
 CLERICUS CANTABRIGIENSIS, on Mr. Elton's Second Thoughts, 643
 CLERICUS HIBERNICUS, on the tendency of the Catholic religion, 340
 CLERICUS HIBERNUS, on Irish convocations, 236
 Cline, Mr. Henry, obituary of, 223
 Cogan, Rev. E., on analogical reasoning, 9
 Collegiants of Holland, queries relating to, 580
 Columbkil, a name of Iona, 858
 Conference between the Dissenters and Members of both houses of Parliament on the Test and Corporation Acts, 378
 Conformity, occasional, 29
 Consistory of Lyons, letter from, to the Reformed Churches of France, reviewed, 601
 Convocation, Irish, queries relating to, 106
 Coppock, Mrs., obituary of, 297
 Coquerel, Mr. C., on Champollion's Hieroglyphical System, reviewed, 917
 Corporation and Test Acts. See Test and Corporation.
 Corporation of London, their proceedings relative to the Test and Corporation Acts, 451
 CORRESPONDENCE, 80, 160, 232, 312, 392, 472, 552, 632, 712, 784, 856, 932
 Cradock, Mr. Joseph, obituary of, 73
 Craniology declared in Italy to be contrary to morality and the Catholic religion, 144
 Cree, Rev. R., his Lectures on the Evidences of Christianity, reviewed, 839
 CRITICAL NOTICES.—(See REVIEW.)—62—65; 119—122; 218—221; 283—287; 371—374; 440—444; 530—532; 601—607; 684—687; 754—758; 839—844, 913—926.
 Cotton, Mr. Bayes, obituary of, 611
 Culdees of Iona, queries relating to, 184. Account of, 857
 Cymry, or Welsh, their origin, 885
- D.
- Δ. disquisition on the Hebrew points, 81, 418. On the use of the term Unitarian, 717
 δ on the original language of the New Testament, 13, 99, 240
 D. Z. Hints to Unitarians, 651
 Danvers, Mr. T., on Imprisonment for Debt, reviewed, 61
 Dare, Joseph, sonnet by, composed in Burbage Wood, 641
 St. David's College, Cardiganshire, account of, 305
 Davies, Rev. P. T., ordination of, at Newbury, 853
 Davies, Rev. Dr., obituary of, 692, 848
 Davy, Mr. John, obituary of, 762
 Debt, imprisonment for, considerations on, 61
 Deist burnt for heresy in Spain, 264
 Deistical opinions, legal prosecution of, reprobated, 930
 Deists not admissible to give evidence in courts of law, 77
 Deputies of the London Dissenters, list of the Committee for 1827, 232. Their proceedings, 133, 228
 Devon and Cornwall Unitarian Association, anniversary of, 552
 Dignity of character, 785. Of human nature, 785
 Dirge, from the Hungarian, 557
 Dissection, voluntary, recommended, 84
 Dissenter's Plea, a poem, 12
 Dissenters, the Protestant, state of education among, 163. State of parties among, 249. The laws affecting, 591
 Dissenting Colleges, observations on, 254
 Drapers' Company, their proceedings relative to Moneymore congregation, 931
 Drummond, Dr. W. H., on the Trinity, reviewed, 741
 Dyer, Mr. George, on a passage in Taliesin, 582, 738
- E.
- E's Dissenter's Plea, 12. Sonnet on Anti-supernaturalism, 87. Life, a poem, 95. Sonnet by, 171. Chris-

tian Sympathy, a poem, 339.
 Lines on Christian Preaching, 870.
 On Mr. Caisson's Appeal, 716.
 Sonnet by, 718
 on Catholicism in Bavaria, &c., 713
E. K.'s account of the Southern
 Unitarian Fund anniversary, 851
E. T. Hymn to the Deity, 816
E. T. Account of the anniversary
 of the Eastern Unitarian Society, 850
E. T. Account of the Tenterden
 District Meeting, *ib.*
 Earth and Heaven, a poem, 655
 Eastern Unitarian Society, notice of
 its anniversary, 470. Anniversary
 meeting, 849
 Edinburgh Continental Society, meet-
 ing of, 384
 Education, scientific, state of, in
 England, 161. Advantages of, 161
 Education, state of, among Protes-
 tant Dissenters, 254
 Edwards, Mr. John, obituary of, 447
 Eedes, Mrs., obituary of, 612
 Egypt, similarity of its institutions
 to those of India, 736
 Egyptian Antiquities, biblical glean-
 ings from works on, 313. Disco-
 veries in, by Dr. Young, and
 M. Champollion, 736, 917
 Egyptian Hieroglyphics. See Hiero-
 glyphics.
 Egyptian writing, various kinds of,
 (*note*), 313
 Elders, community of, in Iona, 857
 Elton, Mr., his *Second Thoughts*,
 reviewed, 583, 664. Remarks on,
 553, 605, 618
 ENGLISH UNITARIAN, on Unitarian-
 ism in Ireland, 879
 Epicurean, a Tale, by T. Moore,
 reviewed, 901
 Evangelical party in the Church, 6
 Evangelical Dissenters, 8
 Evans, Dr. John, obituary of, 224
 Evans, Rev. W., account of Mr.
 Thomas Lloyd, 849
 Evanson, Rev. E., defended from
 the charge of semi-deism, 725
 Evening Hymn, 32
 Eusebius, on the Chronicon of, 322
 Examinations appointed for candi-
 dates for writerships under the
 East-India Company, 140

F.

Fall of the Leaf, a poem, 796
 Fall of man, Mosaic account of,
 explained, 90
 Female Missionary Advocate, the,
 reviewed, 532
 Filicaja, Sonnet by, 100

Flaxman, Mr. John, obituary of, 73, 125
 Foot, Mrs., obituary of, 928
 Forget Me Not, reviewed, 918
 Foscolo, Ugo, obituary of, 845
 Freethinking Christians, proceedings
 relative to their marriages, 299.
 Their petition to the House of
 Commons relative to the mode of
 celebrating marriages, 462
 Fry, Mr. B., obituary of, 445

G.

G. Account of the Kent and Sussex
 Unitarian Association anniversary, 765
γ. Queries relating to the contro-
 versy on the Early Opinion on the
 Person of Christ, 101. Review of
 Brewster's Abridgment of Cave's
 Primitive Christianity, 437. Ac-
 count of the Culdees of Iona, 857
 Geneva, state of education at its
 public institutions, 143
 Geneva Clergy, account of, by the
 Rev. S. Wood, 641
 George III., his Correspondence with
 Lord Kenyon and Mr. Pitt on the
 Coronation Oath, reviewed, 604
 German Universities, 144. Their
 liberality, 634
 Germany, state of the Protestant
 religion in, 48. Notes, &c.,
 during a Ramble in, reviewed, 218
 Gifford, Mr. W., obituary of, 223
 Gilchrist, Rev. J., his "Unitarianism
 Abandoned," reviewed, 583, 664
 Glasgow University, Mr. T. Camp-
 bell chosen Lord Rector, 141
 Glasgow Unitarian Missionary Asso-
 ciation, formation of, *ib.*
 Glaze, Mrs. A., obituary of, 867
 Goethe, engaged in printing a com-
 plete collection of his works, 145
 Good, Dr. J. M., obituary of, 224
 Grotius, Hugo, Butler's Life of, re-
 viewed, 440
 GWILYM MAESYVED on Taliesin's
 Poems, 885

H.

H. Observations on Dissenting col-
 leges, 254
H. Obituary of Mr. Horsey, 609
H. C. R. Obituary of Mr. Anthony
 Robinson, 288
H. H. Mother, a poem, 569. Wi-
 thered Blossoms, 576. The
 Sceptic and the Christian, 663.
 Account of the anniversary of the
 Warwickshire Tract Society, 631
 Hackney New College, 256. Que-
 ries relating to its funds, 486

- Haffner, Professor, attacked by Mr. Haldane, and defended by Dr. J. P. Smith, 128
- Haldane, Mr., his attack on Professor Haffner and Dr. J. P. Smith, *ib.*
- Hamiltonian System of Teaching, exposure of, by Dr. Jones, reviewed, 109
- Hardouin on the original language of the New Testament, 14
- Hastings, Marquis, obituary of, 73, 123
- Heber, Bishop, his singular letter to Mar Athanasius, Bishop of the Syrian Churches in India, 286.
- Hymns written and adapted by, to the Weekly Church Service, reviewed, 681
- Hebrew vowels, remarks on, 81, 418
- See *Points, Hebrew.*
- Hebrew Literature, Society for promoting, in Holland, 144
- Hett, Rev. W., his Ordination Sermon, reviewed, 442
- Hieroglyphics, Egyptian, recent discoveries relating to, 331, 473, 917
- Higginson, Mrs. Sarah, obituary of, 695
- High-Church or Tory party in the Church of England, 3
- Hii, a name of Iona, 857
- Hincks, Rev. John, settlement of, at Liverpool, 853
- Hints to Parents, in the Spirit of Pestalozzi's Method, reviewed, 684
- HOLLAND, Rev. T. C., removal to Loughborough, 305. On the History of the General Baptists, 483
- HORSFIELD, Rev. T. W., his account of the anniversary of the Sussex Unitarian Association, 629. Chosen colleague of Dr. Davies, of Taunton, 931
- HOUNSELL, ANNE. Obituary of Mrs. Coppock, 297
- Howard, Mrs. E., obituary of, *ib.*
- Hull Unitarian Association anniversary, 630
- Hungarian literature, remarks on, 556
- Hutchinson, Miss E., obituary of, 297
- Hy, a name of Iona, 858
- Hymn to the Deity, 816
- I. J.
- J. on the prefaces of Matthew and Luke, 327
- J. Alexander at Paradise, a poem, 345
- J. B. on the Transylvanian Unitarians, 243. On Hungarian literature, 556. On the burning of a Deist in Spain, 264
- J. B. on the character of Moore as a poet, &c., 648. On the poetry of Byron, 868
- J. C. M. on the Collegiants of Holland, 580. On the command of Joshua, 734
- J. C. W. Lines on the death of a young lady, 248
- J. E. Obituary of Dr. John Evans, 224. Obituary of Mr. B. C. Pine, 848
- J. F. Obituary of Mrs. Rogers, 376
- J. H. B. Account of the Oldbury Double Lecture, 851
- J. K. Account of the Hull Unitarian Association, 630
- J. M. Obituary of Mrs. Wreford, 70
- J. W., his address on past and present times, 726
- Jahn's Biblical Archaeology, extract from, 633
- JARCHI, on Bellamy's translation of the command of Joshua, 573, 881
- Jashur, book of, the supposed author, 885
- Icolmkill, a name of Iona, 857
- Jésuites Modernes, by Abbé M. Marcet, reviewed, 371
- Jesuits in France, their zeal and artifices, 141
- Jevons's, Mr. W., Systematic Morality, reviewed, 890
- Jew, burning at Valencia, denied, 144
- Jew, on the reported burning of, in Spain, 264
- Jews, petty persecution of, in Italy, 144
- Jews, society of, in America, 149
- Ilex Scopetiana, the Oak of Socinus, 23
- Iona, religious establishments of, 857
- Indemnity Acts, annual, their provisions and effects considered, 29
- India, similarity of its institutions with those of Egypt, 736
- India, progress of Unitarianism in, 149
- India mission, resumption of, by Mr. Adam, 856
- India mission, contribution to, from America, 854
- Inspiration of the Scriptures, remarks on, 523
- INTELLIGENCE, 74, 128, 228, 299, 377, 449, 533, 613, 696, 763, 849, 929
- Jones, Dr. John, his exposure of the Hamiltonian System of Education, reviewed, 109. Obituary of, 224, 293
- Joshua, on the command of, 573, 734, 881
- Journal of the Society of Christian Morality, Vol. I. and II., reviewed, 836
- Irish Convocations, account of, 236
- Ireland, its early religious institutions, 857. State of religious opinion in, 879. Unitarianism in, 879
- Ireland, Three Months in, reviewed, 219
- Juan, Don Jorge, his Secret Report on America, reviewed, 349
- Ivimey, Rev. Joseph, his Letter to Mr. Waymouth, on the Subject of Mr. Taylor the Deist's Petition to the House of Commons, reviewed, 121

K.

- K.* on a recently-discovered work of Leibnitz, 233. On the mythical interpretation of the Bible, 633. Biblical gleanings from works on Egyptian Antiquities, 313
- Kaye, Bishop, his Ecclesiastical History of the Second and Third Centuries, reviewed, 265, 352, 512
- KELL, Rev. E., his account of the anniversary of the Southern Unitarian Society, 631
- KENRICK, Rev. G., journal of his residence among the Waldenses, 336, 410, 563, 719, 808, 875
- Kenrick, Rev. J., his Sermon on the Diffusion of Unitarianism, reviewed, 822
- Kent Unitarian Baptists, their annual Association, 628
- Kent and Sussex Unitarian Association, notice of anniversary, 470, 552. Anniversary meeting, 765
- Kenyon, Lord, his correspondence with George III. on the Coronation Oath, 604
- Ketley, Rev. J., settlement of, at Hull, 552
- London, Bishop of, his Visitation Charge, reviewed, 685
- London University. See *University*.
- Lot's wife, her case considered, 185
- Low-Church or Whig party in the Church of England, 4
- LUCKCOCK, Mr. JAMES, his recommendation of voluntary dissection, 84. Moral queries by, 423, 577
- Luke's Gospel, remarks on the introductory chapters of, 172, 257, 327

M.

- M.* on Christian charity, 17
- M. R.* Translation of a sonnet by Filicaia, 100. Translation of a sonnet by A. Sappa, 426
- Madras, Unitarianism at, 387
- Maltby, Dr., remarks on the Palæoromaica, 13
- Manchester College, York, 256. Annual meeting of the trustees, 460. Annual examination, 625. Notice of the commencement of the session, 703
- Marceet, Abbé M., his work on the Modern Jesuits, reviewed, 371
- Marciani, representative of the Socii, 23
- Mardon, Rev. B., his settlement at Maidstone, 384, 553, 765. Chosen to succeed Dr. Evans at Worship Street, 931
- Marriage Bill, Unitarian, proceedings relative to, 228, 299, 462, 548, 613, 696
- Marriage Bill, Unitarian, Letter to Lord Liverpool on, reviewed, 364
- Marriage Bill, Unitarian, as amended by the Lords, 698
- Marriages of Dissenters, protest relating to, from the Freethinking Christians, 299
- Martin, Rev. S., his settlement at Trowbridge, 384
- Masoretic points. See *Points*.
- Massorites, account of, 81
- Matthew's Gospel, remarks on the introductory chapters of, 172, 257, 327
- MEMBER'S, A, remarks on the British and Foreign Unitarian Association, 402
- Menonites, oaths taken by, in Prussia, 391
- Mesopotamia, travels in, by J. S. Buckingham, reviewed, 427
- Migault, J., his Narrative of the Sufferings of a French Protestant Family, reviewed, 119
- Miller, Dr. G., his Historical View of the Plea of Tradition, reviewed, 374
- Miltonian, a new American paper, 854

L.

- L.* Observations on scientific education and the University of London, 161
- L. M.* on infinite sin, 817
- LAICUS ANGLICANUS, his queries respecting the Culdees, 185
- Lancashire Unitarian Methodist Association, 629
- Lancashire and Cheshire Unitarian Ministers, provincial meeting of, 763
- Laplace, M., obituary of, 375
- Leibnitz, on a recently discovered work of, 233
- Libels, on the law of, 577
- Life, a poem, 95
- Lindisfarne, religious establishment at, 860
- Lines on the death of a young lady, by J. C. W., 248. To the memory of a friend, 733
- Lingard, Dr., his History of England, reviewed, 273. His Vindication of his History of England, reviewed, 116
- LITERARY NOTICES, 157, 310, 391, 470
- Literature, increase of, in France, 389
- Little, Rev. R., obituary of, 927
- Lloyd, Rev. R., on Preaching Christ, reviewed, 120
- Lloyd, Rev. Thomas, of Swansea, account of, 848
- luz the Great, Taliesin's poem in praise of, 887

- Ministers, removals of, 139, 470, 552, 853, 931
- Ministers, General Body of the Three Denominations, their proceedings on the Test and Corporation Acts, 381. Their petition for the repeal of the Sacramental Test, 450, 929
- Ministry, change of, 382
- Missionaries, foreign, prohibited from holding meetings in Hanover, 144
- Mitford's, Rev. J., Sacred Specimens, reviewed, 64
- Mitford, Mr. W., on the History and Doctrine of Christianity, reviewed, 211, 359
- Molanus, Protestant abbot at Lockhum, 233
- Money more congregation, its contest with the Drapers' Company, 931
- Mont-blanc at sunset, lines on, 187
- Moore, Mr. T., his character as a poet, 648. His Epicurean, reviewed, 901
- Morale Chrétienne, Société de la, its Journal reviewed, 836
- Morality, Systematic, Jevons's Treatise on, reviewed, 890
- Morell, Mr., his History of Philosophy, reviewed, 756
- Morning Hymn, 182
- Morse, Rev. Dr. Jedediah, obituary of, 127
- Mother, a poem, 569
- Murray, Mr., introduces the Universalist doctrine into America, 177
- Mythical interpretation of the Bible, 633
- Mythus, meaning of the term, as used by the German theologians, 635
- N.
- N. Obituary of Mr. Cotton, 612
- Natural Religion, systematic morality on the principles of, 890
- New Testament, on the original language of, 13, 96, 240
- Newbury, ordination of Mr. P. T. Davies at, 853
- Newport Chapel, anniversary of the re-opening, 931
- Nichols, Mr. John, obituary of, 71
- Nineveh, ruins of, 429
- Noble, Rev. S., on the Inspiration of the Scriptures, reviewed, 523
- North, Hon. R., his Lives of the North Family, reviewed, 373
- Northampton Unitarian chapel, account of the opening of, 851
- North-Eastern Unitarian Association anniversary, 767
- Norwich, Bishop of; letter to Mr. Blount on Catholic Emancipation, 140
- Nugent's, Lord, Letter to Sir George Lee on the Catholic Claims, reviewed, 121
- O.
- Oaths, judicial, in France, 306
- OBITUARY.—Rev. John Yates, 66. Mrs. Mary Wreford, 70. John Nichols, Esq., 71. Mr. Pendrill, 72. Mrs. H. Shore, *ib.* Rev. W. Whitear, *ib.* Joseph Cradock, Esq., 73. Marquis of Hastings, *ib.*, 123. J. Flaxman, Esq., 73, 125. Duke of York, 123. Mr. John Walker, 124. Mrs. Turner, 126. Mrs. Ward, *ib.* Miss Benger, *ib.* Dr. Morse, 127. William Gifford, Esq., 222. Henry Cline, Esq., 223. John M. Good, M.D., 224. Dr. J. Jones, *ib.*, 293. Dr. John Evans, 224. Anthony Robinson, Esq., 288. Miss E. Hutchinson, 297. Mrs. E. Howard, *ib.* Mrs. Coppock, *ib.* Mr. W. Clarke, 298. M. Laplace, 375. Mrs. Rogers, 376. Mrs. A. Chaldecot, *ib.* Mr. B. Fry, 445. Mr. John Edwards, 447. Mr. C. Skey, *ib.* Rev. G. B. Wawne, *ib.* Mrs. Richardson, 448. Mr. Robert Blake, *ib.* Rev. J. Horsey, 449, 609. Mr. James Touchett, 608. Duke de la Rochefoucauld-Liancourt, 610. B. Cotton, Esq., 611. Mrs. Eedes, 612. Rev. John Small, *ib.* Right Hon. G. Canning, 688. Rev. D. Davis, 692, 848. Rev. John Hugh Worthington, 695, 759. Henry Wansey, Esq., 695. Mrs. Sarah Higginson, *ib.* Mrs. M. Bristowe, 762. Mr. John Davy, *ib.* Ugo Foscolo, 845. Mrs. A. Glaze, 847. Mr. B. C. Pine, *ib.* Rev. R. Little, 927. Mrs. Foot, 928. Bishop of Winchester, *ib.* Mr. W. Belsham, *ib.* Mr. W. Turner, 928
- Offences against religion, prosecution for, in France, 142
- OLD STUDENT OF T. C. D., his defence of the Dublin College Library, 874
- Oldbury Double Lecture, 851
- Opinion, early, on the person of Christ, controversy relating to, 101
- Ordination services among Dissenters, recommended, 102
- Ordination of the Rev. P. T. Davies, at Newbury, 853
- Oxford University, state of, in 1827, 304.

P.

- P.* on vicarious punishment, 797
Palæoromaica, observations on the work so called, 13, 96, 240
Paper MSS., on the antiquity of, 494
Peace and Hope and Rest, a poem, 331
Penal statutes relating to religion, petition for the repeal of, from the Unitarians, 539
Pendrill, Mr., obituary of, 72
Petition to the Legislature from the Unitarians, for the repeal of all penal statutes, 539
Petition of the Ministers of the Three Denominations for the repeal of the *Sacramental Test*, 450, 929
Petition, form of, for the repeal of the *Test and Corporation Acts*, circulated by the United Committee, 381
Petition of the Freethinking Christians to the House of Commons, on the mode of celebrating marriages, 462
Petrucchi family, their connexion with the Socini, 22
Pettigrew, Mr. T. J., his Catalogue of the Duke of Sussex's Library, reviewed, 755
Philacteries of the Jews, account of, *ib.*
Philadelphian, the term recommended as a substitute for that of *Unitarian*, 408. Remarks on the name, 718
Phillipps, Mr., his law of evidence commended, 78
Philosophy and Science, History of, by Mr. Morell, reviewed, 756
Philp, Rev. R. K., settlement of, at Lincoln, 853
Plz, his remarks on the case of Lot's wife, 185
Piccoluomini family, their connexion with the Socini, 22
Pine, Mr. B. C., obituary of, 847
Pitt, Right Hon. W., his correspondence with George III. on the Coronation Oath, 604
Pledge of Friendship, reviewed, 918
Plomley's, Mrs. A., *Rural Lays*, reviewed, 65
Points, Hebrew, on the nature and use of, 81
Poland, public institutions of, 146
Polish periodical literature, *ib.*
Populace, English, present state of, 2
Potter, De, review of his *Mémoires de Ricci*, 507
Pozzo, Count F. del, his Catholicism in Austria, reviewed, 674
Preaching extempore, remarks on, 749
Press, liberty of, in India, 307

- Press, in France*, statistical account of the labour and materials employed upon, 388
"Prophecyings," meetings held in the time of Queen Elizabeth, (*note*), 7
Prophetical books of the Old Testament, on the canonical authority of, 244, 332, 497, 657
Protestant Society for the Protection of Religious Liberty, proceedings at its anniversary, 456
Protestant Churches in Ireland, debate in the House of Commons on the repairs of, 386
Providence, a sonnet by Filicai, 100
Przypcovius, his *Life of Socinus*, (*note*), 22
PUBLICATIONS, NEW, select list of, 159, 311, 392, 471

Q.

- Quakers*, their yearly "sufferings" from tithes, 854

R.

- R.*, Candour, a poem, by, 421. Sonnet by, 506
R. A. M., on the statement of Unitarian doctrines by Unitarians, 871
R. S. *Memoirs of the Socini*, 21, 188, 422, 570
R. S. Account of the anniversary of the Shropshire, Cheshire, &c., Association, 629
Rationalists, German, Haldane's attack on, 128
Rationalists, German, observations on, 831
Reformation of the Church of England, Histories of, 273
Register of births at Dr. Williams's Library, proceedings relating to, 74
Registration, system of, in England, defective, *ib.*
Religion, state of, in America, 308
Religious instruction, improved mode of communicating, 194
Religious parties, state of, in England, 1, 249
REVIEW.—Schleiermacher's Critical Essay on Luke, 33. Rose on the State of the Protestant Religion in Germany, 48. Bloomfield's *Recensio Synoptica Annotationis Sacrae*, 53, 205, 596, 743. Danvers's Letter to Peel on Imprisonment for Debt, 61. Dr. Carey's Abridgment of Schleusner's Lexicon, 62. Minutes of the Commit-

tee of the British and Foreign Bible Society (as to the Strasburgh Bible), 63. Remarks on the recent Accusations against the Committee of the British and Foreign Bible Society, *ib.* Mitford's Sacred Specimens, 64. Genuine Christianity, or the Unitarian Doctrine briefly stated, by a Physician, 65. Plomley's Rural Lays, *ib.* Services at the Ordination of the Rev. R. B. Aspland, 102. Dr. John Jones's Exposure of the Hamiltonian System of teaching Languages, 109. Lingard's Vindication of his History of England, 116. Migault's Narrative of the Sufferings of a French Protestant Family, 119. Emily Taylor's Poetical Illustrations of Passages of Scripture, 120. Sabbath Recreations, *ib.* Lloyd on Preaching Christ, *ib.* Lord Nugent's Plain Statement of the Catholic Claims, 121. Ivimey's Letter to H. Weymouth, Esq., *ib.* Shepherd's Sermon on the Death of the Rev. J. Yates, 122. Dr. Wardlaw's Sermons, Man accountable for his Belief, *ib.* Mrs. Sherwood's Lady of the Manor, 194. Mitford on the History and Doctrine of Christianity, 211, 359. Notes, &c., during a Ramble in Germany, 218. Three Months in Ireland, by an English Protestant, 219. Archbishop of Cashel's Charge, 220. View of Rome at the present Period, 221. Dr. Kaye's Ecclesiastical History of the Second and Third Centuries, 265, 352, 512. Soames's History of the Reformation in England, 273, 430. Sharon Turner's History of the Reign of Henry VIII., *ib.* Lingard's History of England, Vol. VI., *ib.* Vinet's *Mémoire en faveur de la Liberté des Cultes*, 279. Dr. Channing's Discourse at the Dedication of the Second Congregational Church, New York, 283. Robinson's Funeral Sermon on Bishop Heber, 285. Beard on the Historical Evidences of Christianity, 287. *Noticias Secretas de America*, &c., Secret Report on America, by Don Antonio de Ulloa, and Don J. Juan, published by Don David Barry, 349. Letter to Lord Liverpool on the Unitarian Marriage Bill, 364. Abbé Martial Marcet's *Jésuites Modernes*, 371. North's Lives of Baron Guildford, &c., 373. Dr. VOL. I.

Miller on the Plea of Tradition, 374. Buckingham's Travels in Mesopotamia, 427. Cave's Primitive Christianity Abridged by Brewster, 437. Butler's Life of Grotius, 440. Vaughan's Sermon, Cæsar and God, 441. Hett's Ordination Sermon, 442. *Vie et Mémoires de Scipion de Ricci*, par de Potter, 507. Taylor's History of the Transmission of Ancient Books, 519. Noble on the Plenary Inspiration of the Scriptures, 523. Barrington's Personal Sketches of his own Times, 530. Female Missionary Advocate, 532. *Δευτερά Φροντίδες*, or Second Thoughts, by C. A. Elton, Esq., 583, 664. Gilchrist's Unitarianism Abandoned, *ib.* Beldam's Summary of the Laws affecting Protestant Dissenters, 591. Letter of the Consistory of Lyons to the Reformed Churches of France, 601. Caisson's Appeal to the Sons of Israel, 603, 842. Correspondence of George the Third with Lord Kenyon and Mr. Pitt, 604. Westminster Review, XIV., 606. Catholicism in Austria, by Count Ferdinand dal Pozzo, 674. Hymns, by Bishop Heber, 681. Addresses, with Prayers and Original Hymns, by a Lady, 684. Hints to Parents, in the Spirit of Pestalozzi's Method, 684, 842. Bishop of London's Visitation Charge, 685. R. Wright on the Perpetuity of Baptism, 686. Dr. Drummond on the Doctrine of the Trinity, 741. Ware on Extempore Preaching, 749. Dr. Wade's Letter to Mr. Canning, 754. Pettigrew's Catalogue of the Duke of Sussex's Library, 755. Morell's History of Philosophy, 756. British Critic, No. III., 757. Kenrick's Sermon on the Obstacles to the Diffusion of Unitarianism, &c., 822. Bretschneider's Apology for the Modern Theology of Evangelical Germany, 831. German Translation of Rose's Discourses on the German Rationalists, *ib.* Journal of the Society of Christian Morality, Vol. I. and II., 836. Cree's Lectures on the Evidences of Christianity, 839. Andrew's Journey from Buenos Ayres, &c., 841. Whitfield's Sermon on Wawne, 843. Jevons's Systematic Morality, 890. Moore's Epicurean, 901. Minutes of the Synod of Ulster, 909. Bruce's Age of Homer, 913.

- Turner's Sermon on the Centenary of his Chapel, 915. A. L. Coquerel's Letter on Champollion's System of Hieroglyphics, 917. Forget Me Not, 918. Watts's Literary Souvenir, *ib.* The Bijou, *ib.* The Amulet, *ib.* The Pledge of Friendship, *ib.* Turner's Sermon on Behalf of the Unitarian Association, 926. Knowles on the Evidences of Christianity, 926
- Ricci, Scipion de, Memoirs of, by De Potter, reviewed, 507
- Richardson, Mrs., obituary of, 448
- Robberds, Rev. J. G., his prayer at the ordination of the Rev. R. B. Aspland, 102
- Robinson, Mr. Anthony, obituary of, 288
- Robinson, Rev. T., his Funeral Sermon on Bishop Heber, reviewed, 285
- Rochefoucauld-Liancourt, Duke de la, obituary of, 610
- Rogers, Mrs. E., obituary of, 376
- Roman Catholics, their state in Germany, 218
- Rome, View of, at the present Period, reviewed, 221
- Rose, Rev. H. J., his State of the Protestant Religion in Germany, reviewed, 48. The German translation of his Discourses on the German Rationalists, reviewed, 831. Animadversions on, by the Rev. W. Hettr, 443
- Rosetta Stone, account of, 474
- Rowe, Mr. W. H., his observations on Dr. Schleiermacher and Mr. Belsham, 172, 257. On the antiquity of paper MSS., 494. Remarks on his vindication of the authenticity, &c., of the preliminary chapters of Matthew and Luke, 327
- Russian Revolutionary Societies, 147
- S.
- S. M.* Account of the anniversary of the Somerset, Gloucester, &c., Association, 383
- S. R.* Obituary of the Duke de la Rochefoucauld-Liancourt, 610
- S. W.*, his lines on Mont-Blanc at sunset, 187
- Sabbath, thoughts on, 803
- Sabbath Recreations, reviewed, 120
- Sacramental test, no bar to the admission of Unbelievers to office, &c., 4
- See *Test and Corporation Acts.*
- Salford Chapel, anniversary of the opening, 137
- "Saints," a name applied to the Evangelical Church party, 6
- Salvetti family, their connexion with the Socini, 22
- Sappa, Alessandro, sonnet by, 426
- Sceptic and the Christian, a poem by H. H., 663
- Schleiermacher, Dr., his Critical Essay on Luke, reviewed, 33. Observations on his Critical Essay on the Gospel of Luke, by W. H. Rowe, 172, 257
- Scholz, Dr., his mode of pursuing his biblical studies, 390
- Scopeto, the country seat of the Socini, 22
- Scotch Church Patronage, Society for purchasing, 141
- Sheffield meeting of ministers, 467
- Shepherd, Rev. W., his Sermon at the Ordination of the Rev. R. B. Aspland, reviewed, 102. His Sermon on the Rev. J. Yates, reviewed, 122
- Sherwood, Mrs., her Lady of the Manor, reviewed, 194
- Shore, Mrs. H., obituary of, 72
- Shropshire and Cheshire Association anniversary, 629
- Siena, Albigenses at, (*note*), 23
- Sin, infinite, 817
- Skey, Mr. C., obituary of, 447
- Small, Rev. John, obituary of, 612
- SMITH, Dr. J. P., letter to the Editor, 128. His vindication of Haffner, 128
- Soames, Rev. H., his History of the Reformation, reviewed, 273
- Society of Christian Morality at Paris, account of, 836
- Socini, memoirs of, 21, 188, 422, 570
- Socius, Alexander, memoir of, 570
- Socinus, Bartholomeus, memoir of, 188
- Socius, Camillus, memoir of, 571
- Socinus, Celsus, memoir of, *ib.*
- Socinus, Cornelius, memoir of, 572
- Socinus, Marianus, the elder, memoir of, 23
- Socinus, Marianus, the younger, memoir of, 422
- Somerset and Dorset Unitarian Association, notice of meeting, 305, 703. Meeting of, 383, 850
- Somerset, Gloucester, and Wilts, Unitarian Missionary Association, notice of meeting, 305. Anniversary of, 383
- Sonnet, 171, 401
- Sonnet, composed in Burbage Wood, by J. Dare, 641
- Sonnet, by E., 718
- Sonnet, by R., 506
- Sonnet, by Alessandro Sappa, 426
- Southern Unitarian Society, notice

- of its anniversary, 470. Anniversary meeting, 631
 Southern Unitarian Fund anniversary, 851
 Statement of Trinitarian doctrines by Unitarians, remarks on, 644, 871
 Steavenson and others, case of, as connected with the Indemnity Bills, (*note*), 30
 Strabane, Synod of. See *Ulster*.
 Sussex, Duke of, Catalogue of his Library, reviewed, 755
 Sussex Unitarian Association anniversary, 629
 Swanwick, Mr., his address at the ordination of the Rev. R. B. Aspland, 102
 Sylvius, Aeneas, his character of Marianus Socinus, 24. Account of, (*note*), *ib.*
 Sympathy, Christian, a poem, 339
 Synod of Strabane, Minutes of, reviewed, 909
- T.
- T.* Remarks on Mr. Bentham's review of the evidence for improbable and supernatural facts, 393
T. Thoughts on the Sabbath, 803
T. F. B. on Mr. Elton's Second Thoughts, 553, 818. On the use of the term Unitarian as a party appellation, 408
T. F. T. Account of the anniversary of the Kent Unitarian Baptists, 628
T. R. Obituary of Dr. Jones, 293
T. T. C., his Bellman's Verses for 1827, 191
 Taliesin's poems, remarks on, 582, 718. Remarks on, and translation, 885
 Taylor, Mr. Adam, his History of the General Baptists noticed, 483
 Taylor, Miss Emily, her Poetical Illustrations of Scripture, reviewed, 120
 Taylor, Mr. Isaac, on the Transmission of Ancient Books to Modern Times, reviewed, 519
 Taylor, Rev. R., his petition to the House of Commons, praying that Deists might be sworn in Courts of Justice, 77. His prosecution for blasphemy, 303, 930
 Tenterden District Meeting anniversary, 850
 Test of religious belief, proceedings of the Ulster Synod on the imposition of, 767
 Test and Corporation Acts, observations on, 193. Proceedings relative to the repeal of, 228, 449, 549, 929. Proceedings of the Deputies relating to, 133. Proceedings in Parliament relating to, 303, 377. Form of a petition for the repeal of, 381
 Test laws repealed in Ireland, 30
 Theological peace-making, 792
 Time, a poem, from the Hungarian, 557
 Times, past and present, compared in reference to religious feelings and practices among Dissenters, 726
 Tithes, resistance to, by the Quakers, 853
 Tomline, Dr., Bishop of Winchester, obituary of, 926
 Touchett, Mr. James, obituary of, 608
 Toulmin, Dr., his Life of Socinus, 22
 Transylvania, Unitarians in, 243, 534
 Trinitarian doctrines, remarks on the statement of, by Unitarians, 644, 871
 Trinity College Library, defence of, 874
 Turner, Mr. Sharon, his History of the Reign of Henry VIII., reviewed, 273
 Turner, Rev. W., (of Wakefield,) his correspondence with T. Amory, Esq., 88
 Turner, Rev. W., his Centenary Sermon, reviewed, 915. Review of his Sermon on behalf of the Unitarian Association, 926
 Turner, Rev. W., Jun., his prayer at the ordination of the Rev. R. B. Aspland, 102
 Turner, Mrs. W., obituary of, 126
 Turner, Mr. W., obituary of, 928
- U. V.
- U.* Peace, and Hope, and Rest, a poem, by, 331. Sonnet by, 401.
 On the dangers of adversity, 558.
 On dignity of character, 785
U. M. Account of the anniversary of the Lancashire Unitarian Methodist Association, 629
 Vaudois in Wurtemberg, 808
 See *Waldenses*.
 Vaughan, Rev. E. T., his Sermon, Caesar and God, reviewed, 441
 Vicarious punishment, 487, 797
 Vinet, M. Alexander, on Freedom of Religious Worship, reviewed, 279
 VISITOR TO WELBURN, his account of the Sunday-school anniversary, 628
 Ulloa, don Antonio de, his Secret Report on America, reviewed, 349
 Ulster, Synod of, report of its proceedings, 703, 767. Remarks on its proceedings, 805. Minutes of its Proceedings, reviewed, 909
 Unbelievers, on their right to toleration, 4

- Unbelievers, prosecution of, 303, 930
 Unbelievers, not competent to be witnesses in courts of law, 77
 Unbelievers and Heretics, on their competence as witnesses, &c., in the American courts, 262
 Unitarian Christianity, thoughts on the future prospects of, 178
 UNITARIAN, on the use of the term Unitarian as a party appellation, 408, 580, 717
 UNITARIAN, A. Hints to Unitarian ministers, 815
 Unitarian Association, British and Foreign, remarks on its plan and objects, 402, Proceedings of, 228. Notice of its anniversary, 299. Account of the second anniversary, 533, &c.
 Unitarian Association, American, account of its first anniversary, 308
 Unitarians, hints to, 651
 Unitarians in Ireland, 879
 Unitarians in Lancashire, distressed, their case stated, 305
 Unitarianism, obstacles to the diffusion of, 822
 Universalists in America, 176
 University of London, its plan and objects recommended, 161. Remarks on L.'s recommendation of, 254. Grant to, by the Deputies of the Dissenters, 229. Account of laying the first stone of the edifice, 468
- W.
- W. on the canonical authority of the books of the prophets, 244, 332, 497, 657
 Wade, Dr. A. S., his Letter to Mr. Canning, reviewed, 754
 Waldenses, (see Vaudois,) journal of a residence among, by G. Kenrick, 336, 410, 563, 719, 808, 875
 Wansey, Mr. H., obituary of, 695
 Ward, Mrs. T. A., obituary of, 126
 Wardlaw, Dr., his Two Sermons in answer to Mr. Brougham's Inaugural Discourse at Glasgow, reviewed, 122
 Ware, Mr. H., (U. S.,) on Extempore Preaching, reviewed, 769
 Warrington Academy, 255
 Warwickshire Tract Society anniversary, 631
 Watson, Mr., Jun., concealed, and preserved by Pendrill, 72
- Watts, Mr. A., his Literary Souvenir, reviewed, 918
 Wawne, Rev. G. B., obituary of, 447. Whitfield's Sermon on, reviewed, 843
 Welburn Sunday-School anniversary, 628
 Westminster Review, XIV., reviewed, 606
 Whitear, Rev. W., obituary of, 72
 Whitfield, Rev. E., his Sermon on Mr. Wawne, reviewed, 843
 WHITFIELD, Rev. E., his account of the Somerset and Dorset Unitarian Association anniversary, 851
 Widows' Fund, anniversary of, 139
 William III. on toleration, 28
 Winchester, Bishop of. See *Tomline*.
 Withered Blossoms, a poem, 576
 Wolff's, Rev. J., challenge, 304
 Wood, Rev. S., on the Geneva clergy, 641
 Worthington, Rev. J. H., obituary of, 695, 759
 Wreford, Mrs. M., obituary of, 70
 Wright, Rev. R., on the Perpetuity of Baptism, reviewed, 686
- X.
- X. on the future prospects of Unitarian Christianity, 178
 X. A. Observations on the Test and Corporation Acts, 192
 Ximenes, Cardinal, MSS. used by him in the Complutensian Polyglott, 496, 572
- Y.
- Y. Review of Mrs. Sherwood's Lady of the Manor, 194. Review of Bishop Heber's Poems, 683
 Yates, Rev. John, obituary of, 66. Mr. Shepherd's Funeral Sermon on, reviewed, 122
 York, Duke of, obituary of, 123
 York College. See Manchester College.
 Young, Dr., his discoveries in Egyptian antiquities, 315
- Z.
- Z. on the state of religious parties in England, 1, 249
 ZEBULON, his queries relative to the Hackney New College, 187

INDEX OF NAMES.

A.		B.	
Abadie,	163	Anne Boleyn,	127, 276
Abercrombie, Hon. J.,	468	Anson, Lord,	350
Abernethy, Rev. Mr.,	770, 780	Austis, Rev. M.,	693
Abydenus,	325	Antiochus Epiphanes,	504, 658, 660
Ackland, Mr. H. D.,	414	Apion,	657
Ackland, Sir Thomas,	548	Apollinarus,	758
Adam, Rev. W.,	543, 765, 856	Apollodorus,	635
Adams, Mr. President,	927	Aretas,	56
Addington, Mr.,	689	Aretinus, Francis,	188
Adelbert,	865	Aringleria, Laura,	422
Æneas Sylvius,	24, 859	Aristeas,	503
Æschylus,	314	Aristobulus,	502
Æsop,	635, 674	Aristophanes,	657
Agatharcides,	657	Aristotle,	161, 216, 657, 849
Aidan,	859, 860, 862	Armitage, Mr. Cyrus,	460
Aikin, Rev. Dr.,	66, 255	Armstrong, Mr.,	925
Aikin, Dr. J.,	126, 183, 432	Arnaud, Henry,	411, 809
Aikin, Mr. C. R.,	477	Arnot, Mr. S.,	543
Aikin, Miss Lucy,	126	Artemon,	516
Alaric,	858	St. Asaph, Bishop of,	631
Alciatus, Andrew,	422	Ascham, Roger,	109
Alcuin,	864	Ashdowne, Mr. R.,	628, 765
Aldhelm,	862	Asher,	864
Alexander the Great,	789	Ashton, Rev. Joseph,	632
Alexander Polyhistor,	657	Ashworth, Mr. J.,	365, 629
Alexander VI., Pope,	190	Aspland, Rev. R.,	102, 176, 262, 292, 341, 377, 378, 379, 381, 467, 470, 533, 535, 537, 540, 543, 547, 552, 669, 765, 767, 815, 830, 851, 852, 853
Alexander, Rev. N.,	709	Aspland, Rev. R. B.,	137, 461, 629
Alexander, Mr. W.,	725	Astibares,	657
Alfred,	740	Astrue,	637
Allan, Mr. David,	460	Athanasius,	758
Allchin, Mr.,	291	Athanasius, Mar, Bi-	286
Allegretti Allegretto	191	shop,	286
Allen, Mr. W.,	414	Atkins, Mr. Alder-	950
Althorpe, Lord,	450	man,	323
Ambrose,	336	Aucher, J. B.,	468
Amenoph,	476	Auckland, Lord,	468
Amenophis,	917	Augustine,	58, 807, 859, 860, 861, 865, 866
Ammon,	50, 834	Augustus,	328
Ammonius Saccas,	272	Aventinus,	658
Amory, Mr. T.,	88		
Anacreon,	648		
Anderson, Mr.,	625		
Andrews, Capt.,	841		
Angelini, Mr.,	488, 797		
Anne, Queen,	29		
		Baber, Emperor,	737
		Bache, Mr.,	625
		Bache, Mr. T., Jun.,	461
		Bacon,	161, 756
		Bahrdr, C. F.,	834
		Baker, Rev. Mr.,	853
		Bakewell, Mr.,	641
		Bakewell, Rev. W. J.,	385
		Balbadius, Augustus,	191
		Balguy, Dr.,	646
		Ballatius, Andrew,	188
		Ballou, Rev. Hosca,	177
		Bancroft, Rev. Dr.,	308
		Bankes, Mr. H.,	928
		Bankes, Mr. W. J.,	318, 474, 476
		Barbault, Rev. R.,	120
		Barbault, Mrs.,	77, 126, 195, 643, 924, 932
		Barbeyrac,	163, 359
		Baring, Mr. Alex.,	468
		Barnabas,	833
		Barnet, Rev. Mr.,	781, 931
		Barnham, Mr.,	432, 433
		Barrington, Captain,	71
		Barrington, Col. John,	530
		Barrington, Sir Jonah,	ib.
		Barrington, Lord,	249
		Barry, Don David,	349
		Bartas, Du,	64
		Barton, Bernard,	925
		Basnage, Henri,	163
		Basnage, Jacques,	ib.
		Bateman, Mr. W.,	460
		Batley, Mr., M. P.,	77, 79
		Bayfield, Mr.,	432
		Bayle,	25, 163
		Bayley, Mr. S.,	467
		Beard, Rev. J.,	137, 287, 466, 632, 760
		Beaufoy, Mr.,	26
		Beausobre,	163, 517
		Bede,	857, 859, 860, 861, 862, 863, 864
		Beldam, Mr. Jos.,	591
		Bell,	887
		Bell, Dr.,	684

- Bellamy, Mr., 295, 573, 881
 Bellot, Professor, 143
 Belsham, Rev. T., 48,
 129, 257, 291, 327,
 362, 443, 460, 461,
 472, 609, 671, 717,
 758, 928
 Belvidere, the monk, 337
 Belzoni, 316
 Benger, Miss E., 126
 Benjamin, Rabbi, of
 Tudela, 427
 Benson, Dr., 50, 770
 Bentham, Mr. J., 393, &c.
 Bentley, Dr. R., 636, 658
 Bentley, Mr. J., 229
 Bentley, Mr. J., (Man-
 chester,) 460
 Bernard, St., 864
 Berossus, 325
 Berry, Rev. C., 852
 Bert, M., 413, 564,
 719, 809, 822, 878
 Bertholdt, Professor, 35
 Beynon, Archdeacon,
 693, 694
 Beza, 599
 Biddle, J., 22
 Billhey, Mr., 432
 Birch, Professor, 494
 Birch, Mr., M. P., 450
 Birkbeck, Dr., 468
 Blacas, Duc de, 917
 Black, Dr., 768
 Blackburne, Archdea-
 con, 100
 Blackburne, Rev. Mr., 377
 Blackstone, Mr. Jus-
 tice, 25, 593
 Blakely, Rev. F., 783
 Blake, Mr. Robert, 448
 Blayney, Dr., 662
 Bleckley, Rev. Mr.,
 706, 780, 783
 Bloomfield, Rev. S. T.,
 53, 205, 596, 743
 Blundell, Rev. Mr., 850
 Bochart, 163, 918
 Bock, 25, 191, 423,
 571, 572
 Boethius, 858
 Bohemia, Queen of, 127
 Boissier, Professor, 143
 Bolingbroke, Lord, 88,
 89
 Bompas, Mr., 232
 Bonaparte, 508, 636,
 787, 808, 809, 845, 846
 Bond, Mr. George, 855
 Boniface, 864
 Bonjour, M., 879
 Borradaile, Mr. R., 931
 Bossuet, 234, 235, 344, 440
 Bost, M., 132
 Bostock, Mrs., 67
 Bostock, Dr., 67
 Bourdeaux, Archbi-
 shop of, 306
 Bouvier, M., 466, 641
 Bowditch, Mrs., 919
 Bowen, Rev. Thomas, 851
 Bowles, Rev. H. R., 869
 Bowles, Mr. W. L.,
 921, 926
 Bowring, Mr. John,
 377, 378, 379, 381,
 467, 534, 536, 537,
 541, 545, 547, 572
 Bowyer, Mr., 62, 71
 Bramhall, Bishop, 183
 Brandard, Mr., 923
 Bransby, Rev. J. H., 632
 Brendel, Professor, 714
 Brennecke, 834
 Brent, Mr. John, 628, 765
 Brent, Rev. Joseph, 851
 Bretschneider, Dr., 831, 834
 Brett, Dr. T., 502
 Brettell, Rev. J., 467
 Brewster, Rev. J., 437
 Brez, M. Guide, 338,
 813, 814
 Briggs, Dr., 70
 Briggs, Rev. Mr., 413
 Bristow, Rev. E., 631
 Bristowe, Rev. J. B.,
 762, 847
 Bristowe, Mrs. M., 762
 Brodie, Mr., 118
 Brougham, Mr. H.,
 122, 450, 468, 469,
 653, 689
 Brown, Dr., 135, 232,
 378, 460
 Brown, Dr. Thomas, 107
 Brown, Rev. Mr., (of
 Aghadowey,) 706, 912
 Brown, Rev. Mr., (To-
 bermore,) 771
 Brown, Rev. Theophi-
 lus, 383
 Brown, Rev. W. S.,
 383, 703, 850
 Brown, Mr. Alderman, 930
 Bruce, Dr., 742, 913
 Brucker, 273
 Bryant, J., 323, 326
 Boyce, Rev. G., 485
 Buchanan, David, 864
 Buchanan, Dr., 286
 Buckingham, Mr. J.
 S., 427, 547
 Buckland, Rev. Mr., 630
 Bulkeley, Rev. C., 288
 Bull, Bishop, 267
 Buller, Mr. Justice, 78
 Burdett, Sir F., 301, 450
 Burgh, Mr., 608
 Burke, Mr. E., 232, 378
 Burgoyne, General, 124
 Burls, Mr. W., 232
 Burnet, Bishop, 278,
 432, 434, 436, 615
 Burns, R., 805
 Burton, Mr., 758
 Busk, Mr. E., 131, 232, 378
 Butler, Bishop, 11
 Butler, Rev. Mr., 772
 Butler, Mr. C., 234,
 235, 247, 278, 344, 440
 Buxton, Rev. Mr., 629
 Buxton, Mr. Fowell, 6
 Byng, Mr. M. P., 450

 C.
 Cadwaladyr 888
 Caesar, 523, 740, 757, 886
 Caffin, Mr., 483
 Caisson, Abr. Elias,
 603, 716 842
 Calcraft, Mr., M. P., 450
 Calixtus III., 24
 Calthorpe, Lord, 620
 Calvert, Mr., M. P., 450
 Calvin, 771, 805, 806, 808
 Camden, Earl, 689
 Campbell, Mr. T., 141,
 398, 468, 772, 919, 925
 Caudolle, De, Profes-
 sor, 143
 Canning, Mr. G., Sen., 688
 Canning, Mrs., *ib.*
 Canning, Right Hon.
 G., 141, 449, 549,
 688, 754
 Canterbury, Archbp.
 of, 614, 615, 631, 697
 Capellus 81, 82
 Cappe, Rev. Mr., 819
 Caractacus, 886
 Caratoc, *ib.*
 Carew, 64, 65
 Carey, Dr. John, 62
 Carey, Patrick, 64
 Carlile, Rev. Mr., 706,
 769, 771, 772, 781,
 784, 910
 Carlile, Mr. R., 77,
 78, 287
 Carpenter, Dr., 197,
 460, 470, 580, 646, 743
 Carrington, Sir E., 77
 Cartwright, Major, 86
 Carvalho, Senhor, 466
 Cashell, Archbp., (Dr.
 Laurence,) 220
 Casivelaunus, 886, 887
 Castellio, Sebastian, 213
 Castlereagh, Lord, 689,
 690, 691

- | | | |
|--|--|--|
| Caswallawn, 886, 887 | Cline, Mr. H., 223 | Cunningham, Rev. Mr., 413, 723, 875 |
| Catharine, Queen, 276 | Clinton, Sir W., 124 | Cunobelinus, 886 |
| Cave, Dr., 248, 437 | Coates, Rev. J., 228, 377, 381 | Currie, Dr., 66, 68 |
| Cavendish, Lord G., 450 | Cobham, Lord, 588 | Cynan, 888 |
| Cellerier, Professor, 143 | Cogan, Rev. E., 9 | Cynvelin, 886 |
| Cellerier, Rev. J. E., 641 | Coke, Lord, 78 | |
| Cellier, 359 | Colby, Mr. T., 631 | |
| Celsus, 907 | Coleridge, Mr. S. T., 920, 921, 922, 924 | D. |
| Chaldecot, Mrs. A., 376 | Collins, Anthony, 88, 89, 246, 506, 831 | Dacier, 163 |
| Chalmers, Dr., 663, 913 | Collins, Mr. J., 136, 228, 229, 377 | D'Alembert, 375 |
| Chalons, Mr., 922 | Collison, Rev. G., 460 | Dailé, 163, 513 |
| Chambers, Mr. Justice, 307 | Collyer, Dr. W. B., <i>ib.</i> | Dale, Rev. T., 926 |
| Champollion, M., 313, 474, 476, 917 | Colman, Rev. Mr., 855, 860, 865 | Dalrymple, Sir James, 864 |
| Channing, Dr., 283, 644, 645, 741, 851 | Columba, St., 857, 861 | Danby, Mr., 922 |
| Chapman, Dr. J., 268 | Concioli, Dr. O., 144 | Dante, 846, 848 |
| Chapman, Rev. E., 467, 537 | Confucius, 822 | Darbishire, Mr. S. D., 460, 462, 853 |
| Charles I., 530 | Conon, 657 | Damop, 487 |
| Charles II., 72, 424 | Constantine, Prince, 148 | Danvers, Mr. T., 61 |
| Charles X. of France, 141 | Constantine, Emperor, 279 | Dare, Mr. Joseph, 641 |
| Chandler, Dr., 246 | Conte, Professor, 143 | Daru, M., 388 |
| Chaucer, 740 | Conybeare, Dr., 99 | Dathe, 131, 185 |
| Chenevière, Professor, 143 | Cooke, Rev. M., 104, 705, 707, 712, 767, 770, 771, 772, 774, 779, 781, 910, 911, 912 | Davenport, Mr., 920 |
| Chenonon, Pierre, 719 | Cooke, Mr. W., 926 | David, Rev. Job, 225, 284 |
| Chervet, Mr. James, 297 | Cookesley, Mr., 223 | Davides, F., 808 |
| Chester, Bishop of, 67, 444, 552, 624, 631, 646, 696 | Cooper, Rev. J., 851 | St. David's, Bishop of, (Dr. Burgess,) 99, 305 |
| Chillingworth, 3, 100 | Cooper, Mr. R., 766 | Davidson, Mr., 625, 712 |
| Chinnoek, Rev. W., 384 | Coriolanus, 787 | Davies, Dr., 739, 886 |
| Chiskias, Rabbi, 57 | Copley, Sir John, 302. See <i>Lyndhurst.</i> | Davies, Dr. H., 383 |
| Choisy, Professor, 143 | Coppock, Mrs., 297 | Davies, Rev. John, 693 |
| Christie, Mr. John, 377, 378, 381, 533, 537, 542 | Coquerel, A. L., 319, 917 | Davies, Rev. D. P., 853 |
| Chubb, Mr. T., 88, 831 | Coquerel, C., <i>ibid.</i> | Davies, Rev. P. T., <i>ib.</i> |
| Church, Dr. T., 268 | Corbet, Miles, 238 | Davis, Rev. Benjamin, 68, 693 |
| Cicero, 161, 364, 636, 757, 848, 849 | Corbould, Mr., 920 | Davis, Rev. D., 692, 848 |
| Clanricarde, Marchioness of, 690 | Cordell, Mr. J., 536, 537, 542 | Davis, Rev. D., Jun., 695 |
| Claparède, M., 601, 602 | Cornwallis, Lord, 124 | Davis, Rev. John, 289, 292 |
| Clarendon, Lord, 291 | Cosmo, Duke of Tuscauy, 422 | Davis, Rev. Timothy, 695 |
| Clarke, Dr. S., 717, 770 | Cotton, Bayes, Esq., 611 | Davis, Mr., 625 |
| Clarke, Mr. A., 851 | Cotton, Rev. Thomas, <i>ib.</i> | Davis, Mr. Thomas, 461 |
| Clarke, Rev. H., 139, 629 | Cowley, 64 | Davison, Rev. D., 853 |
| Clarke, Mr. T. T., 264, 792, 932 | Cox, Dr., 377, 378, 379, 381, 460 | Davy, Mr. John, 762 |
| Clarke, Mr. William, 298 | Cradock, Mr. Joseph, 73 | Davy, Mr. Isaac, 762 |
| Claude, 163 | Cradock, Mr. W., 72 | Davydd ab Gwilym, 694 |
| Claude, De Seyssel, 337 | Cranmer, Archbishop, 51, 118, 274, 277, 633 | Dawson, Mr. A., M. P., 450 |
| Clearchus, 657 | Cree, Rev. R., 305, 383, 839, 931 | Dean, Rev. A., 460 |
| Clemens of Lindisfarne, 864, 865 | Creevy, Mr., 689 | Demetrius Phalereus, 502, 503, 657 |
| Clemens Alexandrinus, 313, 474 | Crompton, Mr. A., 460 | Denham, Rev. Mr., 711, 780 |
| Clemens Romanus, 354, 833 | Crompton, Dr., 689 | Devonshire, Duke of, 688 |
| Clement, Pope, 274 | Cromwell, Oliver, 337, 530 | Dickson, Dr., 768 |
| Clennell, Mr. J., 467 | Cropper, Mr., 461 | Dill, Rev. —, 709 |
| Clifden, Lord, 550 | | Dill, Rev. R., Sen., 704, 706 |
| | | Dill, Rev. S., 708, 769, 771, 780, 781 |
| | | Dionysius Halicar., 326 |
| | | Diogenes Laertius, 318 |
| | | Diodorus Siculus, 318, 326, 474 |
| | | Dixon, Mr. S., 453 |

- | | | | | | |
|-------------------------|------------|------------------------------|---------------|-------------------------|---------------|
| Dobbin, Mr. L., | 781 | Enfield, Dr., | 66, 255 | Fitzjames, Sir John, | 435 |
| Doctius, Thomas, | 188 | Engleheart, Mr., | 922 | Fitzgerald, Mr., M. P., | 450 |
| Doddridge, Dr., | 448, | Ensom, Mr., | 922, 924 | Flacius Illyricus, | 357 |
| 598, 627, 840, | 851 | Ephraim, Rabbi, | 57 | Flaxman, Mr. John, | 73 |
| Dodwell, | 271 | Epimenides, | 577 | Fletcher, Rev. A., | 460 |
| Doederlein, | 332, 834 | Erasmus, | 216, 434, 584 | Fletcher, Mr. C., | 625 |
| Doran, Lieut. Col., | 531 | Ernest, Landgrave, of | | Fletcher, Rev. Joseph, | 460 |
| Douglas, Dr., | 268 | Hesse Rheinfel, | 234 | Fo, | 822 |
| Doyle, Bishop, | 341, 344 | Erskine, Lord, 4, 225, | 737 | Folkstone, Lord, | 450 |
| D'Oyley, Dr., | 757 | Esdaile, Mr. James, | | Foot, Rev. W., | 928 |
| Drummond, Dr. W. H., | | 460, 467, 537, 547 | | Foot, Mrs., | <i>ib.</i> |
| 741, 807, | 880 | Estcourt, Mr., M. P., | 548 | Fordham, Mr. E. P., | 765 |
| Drummond, Sir W., | 880 | Evans, Mr. Allen, | 456 | Fordun, John of, | 861 |
| Dryden, | 64 | Evans, Rev. Benjamin, | 693, 848 | Foscolo, Ugo, | 845 |
| Duby, Professor, | 143 | Evans, Dr. Caleb, 224, 288 | | Foster, Mr., | 415 |
| Duckworth, Mr. W., | 460 | Evans, Dr. John, 5, 224, 931 | | Foster, Mr. Justice, | 594 |
| Dudley and Ward, Lord, | 468 | Evans, Mr. J., | 467 | Fotheringham, Rev. | |
| Duffield, Rev. W., | 630 | Evans, Rev. Thomas, | 224 | Mr., | 764 |
| Dumont, M., | 393 | Evans, Rev. W., | 849 | Fox, Mr. Augustus, | 924 |
| Dupin, M., | 141, 611 | Evanson, Rev. Edward, | | Fox, Mr. C. J., | 26, 693 |
| Dupuis, M., | 320 | 47, 327, 554, 725 | | Fox, John, | 433 |
| Duvillard, Professor, | 143 | Evershed, Rev. Mr., | 225 | Fox, Rev. W. J., | 149, |
| Dyer, Mr. George, | | Euhemerus, | 657 | 534, 542, 689, | 815 |
| Herts, | 294 | Eumenes, | 495 | Francklin, Colonel, | 737 |
| Dyer, Mr. George, | 582, | Euripides, | 584 | Frederic, Emperor, | 24 |
| 740, 885, 887, | 932 | Eusebius, 247, 322, | | Freme, Mr., | 139 |
| | | 335, 473, 502, 657 | | Freud, Mr., | 645, 871, 928 |
| E. | | Euthymius, | 56 | Frere, Mr. John, | 688, 691 |
| Earl, R. T., Chief Jus- | | | | Frith, John, | 432, 433 |
| tie, N. A., | 263 | | | Fry, Mr. B., | 445 |
| Eaton, Mr. D., | 537, 628 | F. | | Fry, Rev. Mr., | <i>ib.</i> |
| Easthope, Mr., M. P., | | Fabronius, | 189 | Fullagar, Rev. J., | 631, |
| 379, 450, 457 | | Falconer, Dr., | 96 | 851, 931 | |
| Ebrington, Lord, | 450 | Falkowski, | 146 | Fuller, Rev. Mr., | 647, 913 |
| Eck, | 834 | Farkas, Joseph | 557 | Furneaux, Dr., | 25, 593 |
| Edward VI., | 100, 213 | Farmer, Rev. H., | 207 | | |
| Edwards, Rev. A., | 693 | Farnham, Lord, | 620 | G. | |
| Edwards, Mr. John, | 447 | Farrier, Mr., | 922 | Gabler, | 635 |
| Edwards, Dr. Jona- | | Farrin, Mr. J., | 765 | Gaë, M., | 413 |
| than, | 647 | Favell, Mr. S., | 232, | Gambier, Lord, | 140 |
| Edwards, Rev. Theo- | | 377, 378, 379, | 451 | Gannet, Rev. Mr., | 855 |
| philus, | 693 | Fauntleroy, Mr., | 488 | Gardner, Bishop, | 633 |
| Eedes, Mr. Joseph, | 612 | Feithius, | 914 | Gascoyne, | 65 |
| Eedes, Mrs., | <i>ib.</i> | Felix Pratensis, | 660 | Gascoyne, General, | 689 |
| Eichhorn, 35, 63, 236, | | Fell, Rev. J., | 268 | Gaskell, Mr., | 626 |
| 247, 496, 573, 635, | | Fenan, Bishop, | 860 | Gaskell, Mr. G., | 460 |
| 636, 637, 917 | | Fenelon, | 161, 266 | Gaskell, Rev. J., | 632, 764 |
| Elder, Rev. Mr., Sen., | | Ferdinando, VI., Don, | 349 | Gaskell, Mr. W., | 461 |
| 706, 772 | | Fergus II., | 858 | Gataker, | 210 |
| Eldon, Lord, 78, 549, | | Fergusson, Sir R., | 450 | Gautier, Professor, | 143 |
| 594, 615, 623, 696, | 826 | Ferrard, Lord, | 705 | Geddes, Dr., | 633, 635, 673 |
| Elizabeth, Queen, 7, | | Field, Rev. W., | 852 | Gentleman, Rev. R., | 693 |
| 343, 633, 924 | | Fielding, Mr. Copley, | 926 | George III., | 604, &c. |
| Ellenborough, Lord, | | Filicaia, | 100 | George IV., | 468 |
| 552, 696 | | Finden, Mr. E., | 924 | Gerard, Dr., | 245 |
| Ellis, Mr., | 689, 691 | Finden, Mr. W., | 920, | Germanus, St., | 860 |
| Elton, Mr. C. A., | 553, | 924, 925 | | Geymonat, J. P., | 809 |
| 583, 643, 664, 725, | | Firmin, Mr., | 180 | Gibbon, 269, 669, 672, | 858 |
| 818, 871 | | Firnie, Mr. J., | 467 | Gibson, Mr. James, | 232 |
| Elxai, | 516 | Fisher, Mr. John, | 381, 537 | Gibson, Mr. T. F., | 537 |
| Emlyn, Rev. T., | 741, 807 | Fisher, Mr. T., | 851 | Gieseler, Professor, | 35 |

Gifford, Lord,	302	Hallett, Rev. Mr.,	50	Hesiod,	914
Gifford, W., Esq.,	222	Hallowell, Judge,	263	Hett, Rev. W.,	442
Gilchrist, Rev. J., 226,		Hamilton, Rev. G.,	82	Hey, Dr., 270, 644,	
583, 643, 664, 671		Hamilton, Rev. J.,	238	646, 871	
Gilly, Rev. W. S., 338,		Hamilton, Mrs. E.,		Heyne,	635
410, 567		109, 126, 684		Heywood, Mr. Ser-	
Gilpin, Mr.,	361	Hammond, Mr. G.,	232	jeant,	592
Giraldus Cambrensis,	861	Hanbury, Mr. B., 232, 377		Higginson, Rev. E.,	
Glaze, Mr. W.,	847	Haukey, Mr. Alers,		625, 695	
Glaze, Mrs. A.,	ib.	229, 232		Higginson, Mr. E.,	
Gloucester, Duke of,	468	Hanna, Dr., 709, 769, 806,		461, 626	
Glucksberg, Mr.,	146	910, 911		Higginson, Mrs. S.,	695
Godwin, Rev. Mr.,	66	Harding, Rev. Mr.,	543	Hill, Rev. Rowland,	
Goethe,	145	Hardouin,	14, 96	460, 647	
Goeze,	496	Hardt,	208	Hill, Mr., M. D.,	545
Goldsmid, Mr. J. L.,	468	Hardwicke, Lord, 78, 614		Hincks, Rev. J.,	853
Good, Dr. J. M.,	224	Hardy, Mr. T.,	467	Hincks, Rev. W., 461,	
Goodall, Mr., 922,	924	Harper, Rev. T.,	377	625, 764, 853	
Gordon, Dr.,	384	Harris, Rev. G., 141, 466		Hoadly, Bishop,	770
Goudie, John,	805	Harrison, Mr.,	472	Hobbes,	2, 672
Graham, Mr.,	577	Harrison, Mr. Allen,	460	Hobhouse, Mr. J. C.,	
Grant, Mr. R., M. P.,	548	Hart, Mr. S., 467, 537		M. P., 450, 468, 691	
Gratz, Professor,	35	Hart, Mr., S., Jun.,	467	Hody,	332
Gray, Dr.,	247	Harvey, Mr. D. W.,		Hogg, Rev. Mr., 104,	
Gray, Mr.,	694	M. P.,	303	708, 780, 912	
Green, Rev. Mr., 139,	765	Harwood, Mr.,	88	Hogg, Mr., the Ettrick	
Green, Mr. J.,	765	Hastings, Warren,	658	Shepherd,	919, 923
Green, Mr. W.,	72	Hastings, Marquis of,	73	Holden, Rev. L., 470,	
Gregory, Pope, 860, 865		Hawker, Dr., 7, 227,		552, 765, 766, 850, 931	
Gregory, Dr. George,	126	644, 871		Holland, Lord, 379,	
Gregory, Dr. O.,	468	Hawkes, Rev. E., 629, 765		450, 550, 696	
Grenville, Lord, 31, 468		Hawkes, Rev. J.,	629	Holland, Rev. T. C.,	
Grey, Lord,	31	Hawkins, Mr. Serjeant,	78	305, 485	
Griesbach, 63, 98, 210,		Hay, Dr. H.,	354	Holland, Rev. Philip,	627
496, 516, 599, 644,		Hay, Rev. Mr., 707, 770		Holmes, Dr.,	506
757, 758		Hayter, Mr. Thomas,	460	Holt, Chief Justice,	621
Gronovius,	914	Head, Captain,	841	Homer, 846, 849, 868, 913	
Grosvenor, Earl,	223	Heaviside, Mr. H.,	461	Hood, Mr.,	919
Grott, Mr. G.,	468	Heber, Bishop, 7, 140,		Hood, Mr. T.,	924
Grotius, 209, 214, 440, 598		285, 681		Horace,	648, 924
Grove, Mr.,	850	Hecataeus,	657	Hornby, Mr. T., 381,	
Grundy, Mr.,	467	Heineken, Rev. Mr.,		467, 536, 537	
Gundry, Miss,	461	625, 927		Horsey, Rev. J., 448,	
Gurney, Mr. H., M. P., 548		208		449, 609, 852	
Gurney, Mr. W. B.,	232	Heinsius,		Horsfield, Rev. T. W.,	
Gury, the Jesuit,	372	Hemans, Mrs., 919,		552, 629, 631, 851, 931	
Güe, M.,	875	920, 921, 922, 924,	925	Horsley, Dr.,	97, 693
Guyon, Madam	266	Hemina,	495	Hort, Mr. C. D., 461, 625	
		Henke,	834	Hough, Bishop,	71
		Henry I.,	866	Houghton, Rev. P.,	69
		Henry VIII., 273, 430,	463	Hounsell, Anne,	297
		Henry, Mr. D.,	71	Howard,	788, 790, 840
		Herbert, Lord,	668	Howard, Mr.,	920, 925
		Hercules II., Duke of		Howard, Mrs. E.,	297
		Ferrara,	422	Howe, Rev. Mr.,	844
		Hermes,	354, 823	Howell, Rev. W., 294, 693	
		Hermogenes,	519, 657	Howorth, Rev. F., 461, 629	
		Herodotus, 317, 474,		Hoyle, Dr. Joshua,	238
		496, 914		Hu the mighty,	885
		Heron, Rev. Mr.,	784	Hug, Professor,	35, 634
		Herrick, Thomas,	64	Hughes, Rev. Mr.,	850
		Herschel,	375	Hughes, Mrs.,	879
		Herschell, Dr. Solo-		Hugo, Cardinal legate,	866
		mon,	304	Humbert, Professor,	143
		Hertford, Marquis of,	689		
		3 T			

- Hume, Mr. Joseph, 97, 468
 Hume, Mr. David, 50,
 276, 398, 669, 672, 897
 Humphreys, Mr., 922,
 923, 924
 Humphries, Dr., 381
 Humphries, Mr. G.,
 299, 301
 Hunn, Mrs., 688
 Huntingdon, Lady, 484
 Hurd, Bishop, 725
 Hursthouse, Mr., 767
 Hurwitz, Mr., 345
 Hutchinson, Miss, 297
 Hutton, Rev. Dr., 137,
 138, 384, 460, 625,
 630, 631
 Hutton, Rev. H., 629,
 632, 852

 I. J.
 Jacob Ben Chaim,
 Rabbi, 81
 Jackson, Mr., 925
 Jackson, Mr. Jabez, 537
 Jackson, Mr. S., 136,
 232, 268, 377, 413
 Jackson, Rev. Thomas, 460
 Jahn, Professor, 34,
 633, 634
 Jallet, Mr., 413
 James I., 237, 859
 James II., 530
 Jamieson, Dr., 184,
 385, 859, 864
 Jefferson, President, 129
 Jehudah, Hakkadosh,
 Rabbi, 246
 Jenkins, Dr., 692, 693
 Jenkins, Rev. Herbert, 612
 Jenyns, Mr. Soame,
 585, 807
 Jerome, 83, 246, 247,
 323, 332, 506, 529,
 661, 865
 Jevons, Mr., 890
 Ignatius, 758, 833
 Johnson, Mr., 625
 Johnson, Mr. Joseph, 290
 Johnson, Dr., 64, 292,
 858, 886
 Johnstone, Rev. Mr., 625
 Johnston, Mr. Eben.,
 537, 847
 Iolo Morganwg, (E.
 Williams,) 887
 Jones, Mr., 925
 Jones, Rev. Mr., 847, 931
 Jones, Rev. Mr., (Lew-
 isham,) 693
 Jones, Mr. David, (the
 Welsh Freeholder,) 294
 Jones, Mr. David, 692
 Jones, Rev. D. L., 695
 Jones, Dr. John, 109,
 224, 293
 Jones, Rev. N., 629, 632
 Joseph, Emperor of
 Germany, 218, 508, 676
 Joseph II., 714
 Josephus, 240, 295,
 315, 317, 326, 329,
 332, 502, 657
 Irenæus, 268, 269,
 354, 516
 Isaac, an Armenian
 Vicar, 324
 Juan, Don Jorge, 349
 Ivimey, Rev. J., 121
 Jupp, Mr., 453
 Jurieu, 163
 Justin, 918
 Justin Martyr, 268,
 269, 354, 833
 Juyon, Abbé 142

 K.
 Kant, Professor, 632, 834
 Kaye, Mr., Samuel, 460
 Kaye, Bishop, 265,
 352, 512
 Kell, Rev. E., 631,
 762, 851
 Kennedy, Mr., M. P., 450
 Kennedy, Mr. B., 467
 Kennedy, Rev. Gilbert, 909
 Kennicot, Dr., 659
 Kenrick, Mr. A., 851
 Kenrick, Rev. G., 336,
 410, 563, 719, 808, 875
 Kenrick, Rev. John,
 537, 540, 545, 832
 Kenrick, Rev. T., 766
 Kentish, Rev. J., 460, 625
 Kenyon, Lord, 604, 696
 Ketley, Mr., 461, 626, 631
 Keux, Mr. Le, 920
 Kidder, 209
 King, Lord, 450
 King, Rev. Mr., 609
 Kingsford, Rev. S., 225
 Kippis, Dr., 611, 848
 Kitcat, Rev. John, 853
 Kitchener, Dr., 901
 Kite, Stephen, 425
 Klopstock, 127
 Knapp, 206
 Knightley, Lady, 71
 Knowles, Mr. F., 926
 Knowles, Mr. Re-
 corder, 930
 Knox, John, 771
 Krug, 834
 Kuinoel, 56, 59, 60,
 63, 206, 209, 210,
 444, 597, 598, 599,
 748, 831

 L.
 Labedoyere, M., 424
 Lacey, Mr., 926
 Lampe, 598, 748
 Lancaster, Joseph, 2, 684
 Landseer, Mr. E., 925
 Landseer, Mr. T., *ib.*
 Lansdowne, Marquis
 of, 379, 468, 549,
 613, 625, 696, 765
 Lardner, Dr., 180,
 357, 440, 529, 611,
 770, 818, 840
 Laplacette, 163
 Larcher, 318
 Latham, Rev. Mr.,
 543, 850
 Latimer, 789
 Latronne, M., 314
 Lavalette, M., 424
 Laud, Archbishop, 3, 183
 Lawford, Mr. E., 932
 Law, Bishop, 770
 Lawrence, Sir Thos.,
 125, 923, 924, 925
 Lazarus, Pharpensis, 324
 Le Clerc, 163, 185, 353
 Ledulius, 864
 Lee, Chief Justice, 78
 Lee, Sir George, 121
 Lee, Professor, 51, 574
 Lee, Rev. G., 461,
 625, 631
 Lee, Mr. Thomas Eyre, 632
 Lefevre, 163
 Leger, 338, 814
 Leggatt, Miss Sarah, 299
 Leibnitz, 233, 440
 Leland, Dr. Thomas, 236
 Leland, Dr. John, 771
 Lempriere, Dr., 657
 Lenfant, 163
 Leo X., 845
 Leo XII., 144, 221, 344
 Leopold, Duke of Tus-
 cany, 508
 Leopold II., 676
 Leslie, Mr., 171
 Leslie, Mr., 922
 Lessing, 288
 Lewis, Rev. J., 460
 Leyden, Dr., 737
 Leyland, Mr., 689
 Lightfoot, Dr., 57
 Lincoln, Bishop of, 631
 Lindsey, Theophilus,
 180, 725, 840

Lindsey, Mrs.,	626	Magee, Archbishop,	Medicis, Lorenzo di,	188
Lingard, Dr., 116, 273,		646, 667, 873	Medley, Mr. S.,	232,
341, 430, 829,	862	Magill, Rev. Mr., 703,	377, 378	
Linnaeus,	924	705, 780	Mejanel, Rev. Mr.,	385
Linton, Mr. T.,	922	Maginn, Mr. W.,	922	Melito, 248, 332, 506
Little, Rev. Mr., 612,	927	Mahomet,	637	Mellish, Mr. Joseph, 688
Littlehales, Mr.,	688	Maimonides,	573	Melville, Rev. T., 931
Liverpool, Earl of,		Malachy,	864	Mendon, M., 413
364, 369, 459, 533,		Malan, M., 414, 565,		Merlott, Mr. Alder-
595, 614		641, 642	man,	928
Livy, 496, 858,	859	Malavolta, Margaretta,	23	Merzin, (Merlin,) 886
Llewellyn, Rev. Llew-		Malcolm,	866	Michaelis, 15, 16, 17,
ellyn,	305	Malmesbury, Lord,	696	63, 327, 472, 494,
Llorenti, Mr.,	838	Maltby, Dr., 13, 96,		572, 573, 657, 882
Lloyd, Dr., Bishop of		99, 205, 207, 240		Michel Angelo, 125
St. Asaph,	184	Malthus, Rev. Mr.,	292	Middleton, Dr., 14,
Lloyd, Dr. Charles,	693	Manetho, 325, 474, 476		268, 645
Lloyd, Rev. David, 693,	848	Manley, Rev. E.,	588	Middleton, Mr. Jesse, 537
Lloyd, Mr. John,	848	Mausfield, Lord, 456,		Mierman, Mr., 497
Lloyd, Rev. R., M.A.,	120	593, 594		Migault, Mr. J., 119
Lloyd, Rev. Richard,	693	Mant, Dr.,	472	Mill, Mr. James, 468
Lloyd, Rev. Thomas,		Marcellus,	330, 626	Miller, Dr. George, 374
(Langelier,) 692		Marcet, Abbé M.,	371	Miller, Mr., (of Mo-
Lloyd, Rev. Thomas,		Marcion,	268, 724	neymore,) 931
(Swansea,) 294, 693		Marcus Antoninus,	266	Miller, William, 263
Llywarc Hen, 848, 886		Marcus Aurelius,	845	Mills, Mr., 136
Locke, John, 129, 161,		Mardon, Rev. B., 384,		Mills, Rev. B., 766
669, 780, 840, 848		466, 470, 535, 537,		Milner, Dr. J., 648
Loeffler, 516, 834		542, 552, 628, 765,		Miltiades, 354
Lolland, Peter,	338	848, 850, 931		Milton, John, 110, 161,
London, Bishop of,	631	Maria Theresa, 676, 714		253, 770, 807, 849
Londonderry, Marquis		Markland, 62, 207, 616		Milton, Lord, 450, 456, 458
of. (See <i>Castlereagh</i> ,		Marmontel, 162		Mitchell, Rev. Mr., 773
Lord.)		Marsh, Dr., 15, 35,		Mitford, Miss, 924, 925
Longinus,	215	247, 441, 494		Mitford, Rev. J., 64
Longstaff, Dr.,	631	Marshall, Mr., M. P.,		Mitford, Mr. William,
Lonsdale, Mr., 460, 625		379, 380		211, 359
Louis XIII.,	141	Marshall, Mr., L.,	537	Mnaseas, 657
Louis XIV.,	119	Marten, Mr. R. H.	232	Molanus, 440
Louis XVIII.,	601	Martin, Mr.,	920	Moldenhawer, Profes-
Lowth, Bishop, 661, 662		Martin, Mr. J., 628, 765		sor, 208, 494, 572
Lowther, Mr., 413, 723		Martin, Rev. S., 383,		Molesworth, Mr., 239
Lubieniecus,	572	384, 547		Molnar, Albert, 556
Luckcock, Mr. James,		Martineau, Mr.,	626	Monasterien, M., 413,
87, 423, 577		Martineau, Mr. Henry,	460	876, 877
Lucock, Miss,	289	Martineau, Rev. J.,	849	Mondon, Daniel, 809, 877
Ludd the Great, 740, 887		Martineau, Mr. P.,	460	Monet, M., 413
Lupus, St.,	860	Martineau, Mr. R.,	461	Monk, Mr., M. P., 450
Lushington, Dr., 450, 468		Marton, Jos. Von,	557	Monod, M., 466
Luther, 51, 832		Martyn, Rev. H., 51, 789		Montanus, 265
Lyndhurst, Lord, 620, 698		Mary, Queen, 127, 343, 623		Montfaucon, 497, 521
		Masch,	209	Montgomery, Mr., 135, 920
		Mason, Rev. Mr.,	627	Montgomery, Rev. Mr.,
		Mason, Mr. F.,	124	704, 768, 772, 773,
		Massina,	845	780, 782, 784, 910, 911
		Mattalre,	658	Moore, Mr. T., 648,
		Matthieson, Frederick,	569	849, 870, 901, 919
		Maurice, Professor,	163	Moore, Rev. Mr., 931
		Maurice, Rev. M.,		More, Mrs. H., 924
		470, 849		More, Sir Thomas,
		Mayntis, Jason, 3, 188		278, 430
		Mead, Dr., 362, 472, 598		Morell, Dr., 629
		Means, Mr. J. C., 467		Morell, Rev. Mr., 706,
		Mede,	207	710, 769

- Morell, Mr. Thomas, 756
Morgan, T., the Deist, 88, 89, 831
Morgan, Mr. William, 290
Moreland, Sir Thomas, 337
Morse, Dr. J., 127
Morus, 444, 834
Mosheim, 265, 359, 512, 580
Mounier, Professor, 813
Moyses Choronenis, 324
Moysey, Dr. C. A., 666
Muller, 209
Muratori, 191
Murray, Dr., 420
Murray, Mr., 177
Murray, Gilbert, 866
Muston, Mr., 412, 565
Mylne, Rev. James, 901
- N.
- Nagy, Jos. S., 557
Nasmyth, Mr., 926
Neal, Rev. D., 238, 611
Necker, Professor, 143
Nef, Rev. Mr., 414
Nero, 431
Nettervill, Mr. J. E., 537
Neustadt, Bishop of, 233
Newman, Dr., 378, 381, 806
Newport, Sir John, 386, 387
Newton, Sir I., 318, 375, 647, 770, 780
Ney, Marshall, 424
Nezas, Count de, 384
Nicholas, Emperor, 148
Nichols, Mr. Edward, 71
Nichols, Mr. John, *ib.*
Nichols, Mr. J. Bowyer, 72
Nicholson, Mr., 626
Nicholson, Mr. S., 461
Niebuhr, M., 427
Niemeyer, 834
Ninian, 861
Noble, Mr., 420
Noble, Rev. Mr., 288, 523
Norfolk, Duke of, 468
North, Lord, 30
North, Hon. Sir Dudley, 373
North, Hon. F., Baron Guildford, *ib.*
North, Hon. and Rev. Dr. John, *ib.*
North, Hon. R., *ib.*
North, Mr., 497
Norwich, Bishop of, (Dr. Bathurst,) 4, 140
Nottingham, Lord, 29
- Nugent, Lord, 121, 379, 380, 450
Numa, 495
- O.
- Ochino, B., 847
O'Connell, Mr., 340
Oecumenius, 56
Ogden, Mr., 691
Ogden, Rev. —, 646
Ollivant, Rev. Alfred, 305
Onslow, Mr. Sergeant, 77, 79
Opie, Mrs., 924, 925
Origen, 82, 247, 332, 418, 419, 506, 901, 902, 906, 907
Orme, Rev. W., 377, 378, 379
Orr, Rev. Mr., 703, 772
Osorthus, 476
Ossolinski, Count, 146
Oswald, 859
Owen, Dr. Henry, 245
- P.
- Paalzow, 834
Paget, Mr., 625
Paget, Mr. Alfred, *ib.*
Paley, Dr., 103, 129, 289, 425
Palfrey, Rev. Mr., 855
Palladius, 861
Palmer, Mr. F., M. P., 450
Pancirolus, 129, 191, 423, 571
Pareau, Professor, 185
Park, Rev. Mr., 707, 769
Parker, Chief Baron, 78
Parker, Rev. S., 632
Parr, Dr., 296, 443, 754
Parr, Mr., 767
Pascal, Professor, 143
Paulus, Professor, 50, 834
Paz, La, Bishop of, 842
Peacock, Mr., 453
Peel, Hon. R., 61, 77, 302, 386
Peirce, Rev. Mr., 50, 513
Pelisson, 163, 233
Pellatt, Mr., 453
Pellatt, Mr. Thomas, 460
Pendarvis, Mr., M. P., 450
Pendrill, Mr., 72, 423
Pendrill, Mr., of Beskell House, 72
Penn, W., 790, 840
Pennant, 857, 859
Perceval, Mr., 690
Perrot, Mr. Justice, 599
- Pestalozzi, 684, 842
Peter, Rev. D., 853
Peter the Great, 925
Petrarch, 846
Petrie, 867
Petrucchi, Agnes, 570
Petrucchi, Burgesius, *ib.*
Petrucchi, Pandulphus, *ib.*
Pett, Mr., 928
Pett, Mr. Samuel, 537
Pettigrew, Mr. T. J., 755
Pewtress, Mr., 453
Peyrani, M., 412, 413, 719, 720
Peyrani, (Jeune,) 413
Pfeiffer, 185
Phalaris, 636, 914
Pharaoh, 918
Pharaoh Sesak, 476
Philadelphus, 502
Philipps, Rev. Dr., 467
Philipps, Rev. Mr., 693
Philipps, Mr., 78, 79, 625, 626
Philipps, Mr., M. P., 450
Philipps, Mr. John, 693
Philipps, Mr. Mark, 460
Philipps, Mr. N. R., 461
Phillips, Mr. R., Jun., *ib.*
Phillimore, Dr., 367, 548
Philo, 240, 295, 332, 335, 502, 662, 931
Philp, Rev. Mr., 139
Philp, Rev. R. K., 853, 931
Phipps, Lord Chancellor, 239
Piccoluomine, Victoria, 570
Pickersgill, 924, 925
Pietro Della Valle, 427
Pine, Mr. B. C., 847
Piper, Rev. H. H., 461, 467
Piper, Mr. H., *ib.*
Piscator, 210
Pitt, Mr., 6, 604, &c., 689, 690
Pius II., Pope, 22, 859
Pius III., Pope, 22
Pius VII., Pope, 221, 508
Pizarro, 350
Plato, 57, 161, 503, 516
Platt, Rev. W. F., 460
Platts, Rev. Mr., 631
Plenderleath, Mr., 413
Pliny, 266, 495
Plomley, Mary, A., 65
Plotinus, 272
Plumptre, Anne, 569
Plunkett, Mr., 341, 386
Pococke, Dr., 428
Polycarp, 354
Politianus, Angelus, 190
Porphyry, 245, 246
Porson, Mr., 14

- Porta, da, 571, 572
 Portbury, Mr., 925
 Porter, Mr. John, 911
 Porter, Miss, 924, 925
 Porter, Rev. Mr., 703,
 705, 711, 769, 776,
 805, 806, 910, 911
 Porter, Rev. J. S., 853
 Portland, Duke of, 689, 690
 Portland, Duchess of, 689
 Potoki, Count, 146
 Potter, De, 507
 Potter, Mr. R., 139
 Pound, Rev. G. C., 765
 Powell, Dr., 646
 Poynder, Rev. Dr., 304
 Pozzo, Count Ferdin-
 and dal, 674
 Praxeas, 516
 Preston, Mr., 595
 Price, Dr., 398, 695
 Price, Joseph, 839
 Price, Mrs. M. A., 466
 Priestley, Dr., 39, 97,
 101, 129, 130, 255,
 267, 273, 292, 327,
 627, 644, 657, 671,
 694, 695, 717, 725,
 757, 840, 848, 907
 Prician, 658
 Prideaux, Dr. H., 502, 659
 Pritt, Mr. J., 460
 Probert, Rev. W., 467, 852
 Proculus, 354
 Proutt, Mr., 920
 Prussia, King of, 34
 Przypcovich, 22, 572
 Psammeticus, 476
 Ptolemy, 495, 502
 Ptolemy, Epiphanes, 474
 Ptolemy, Euergetes, 505
 Ptolemy, Philadelphus, 503
 Ptolemy, Philometor, 502
 Purnell, Lemuel, 263
 Pyke, James, Esq., 383
 Pythagoras, 496, 503, 516
 Pythias, 487
- Q.
- Quarles, 64
 Quintilian, 161
- R.
- Ragland, Rev. Mr., 853
 Raleigh, 64
 Rameses, 476, 917
 Rammohun Roy, 543,
 547, 741
 Randolph, Dr. Thomas,
 4, 500
- Rankin, Mr. F., 461
 Rapin, 163
 Rathbone, Mr., 68
 Rauwolff, Dr. Leon-
 hardt, 427
 Redesdale, Lord, 613, 696
 Rees, Dr. Abraham, 294, 693
 Rees, Rev. Josiah, 693, 694
 Rees, Dr. Thomas, 377,
 378, 379, 381, 466,
 467, 534, 535, 536,
 537, 546, 613, 852, 853
 Reid, Rev. J. S., 703,
 909, 932
 Reid, Rev. Mr., Rath-
 melton, 81, 769
 Reimarus, 834
 Reinagle, Mr., 924
 Reinhrnd, *ib.*
 Reland, 420
 Relly, Mr., 177
 Remusat, M., 839
 Rennel, Mr., 667
 Reynell, Rev. J., 70
 Reynerus, 337
 Ricci, Scipion de, 507
 Rice, Mr. Justice, 307
 Rice, Mr. Spring, 379
 Rich, Mr., 429
 Richards, Rev. Thomas, 739
 Richardson, Mrs., 448
 Richberg, George, 675
 Richmond, Duke of, 124
 Richmond, Mr. C., 377,
 536, 537, 547
 Richter, Mr., 920
 Rive, de la, Professor, 143
 Robberds, Rev. J. G.,
 102, 138, 460, 470, 631
 Roberts, Mr. W., 387, 855
 Robertson, Dr., 349, 359
 Robespierre, 431
 Robinson, Mr. Antho-
 ny, 288
 Robinson, Rev. W.,
 Leicester, 7
 Robinson, Mr. John, 288
 Robinson, Rev. R., 807
 Robinson, Rev. T., 285
 Robinson, Mr. Thomas,
 460, 547
 Rochefoucauld-Lian-
 court, Duke de la,
 610, 836
 Roger, Archbishop of
 York, 867
 Rogers, Rev. G., 376
 Rogers, Mrs. E., *ib.*
 Rohr, 834, 835
 Rolls, Mr. C., 922, 925
 Romilly, Sir Samuel,
 294, 594
 Romney, Mr., 920, 922
- Rorencio, M. Aur., 337
 Roscoe, Mr. W., 68, 191
 Roscommon, 64
 Rose, Rev. H. J., 48,
 128, 130, 132, 218,
 442, 831, &c.
 Rosenmüller, 56, 60,
 185, 208, 444, 831
 Rossi, Professor, 143, 633
 Rosslyn, Lord, 616, 698
 Rostaing, M., Père,
 413, 724, 808, 810,
 811, 812, 814
 Rostaing (Fils), M., 413
 Rousseau, 685
 Rowan, Captain S., 761
 Rowe, Rev. John, 461
 Rowe, Mr. W. H., 172,
 257, 327, 472, 494, 572
 Russell, Lord John,
 303, 379, 380, 449,
 450, 459, 468, 534,
 541, 850
 Russell, Rev. Mr., 608
 Russell, Rev. T., 460
 Rutt, Mr., 136, 228,
 229, 232, 377
 Ryder, Dr., 6
 Ryland, Rev. J. H., 851
- S.
- Sabaco, 476
 Salisbury, Bishop of,
 (Dr. Burgess,) 574
 Salt, Mr., 318, 474, 476
 Sandius, 572
 Sahenstall, Mr., 855
 Salvetta, Camilla, 422
 ———, Paul, *ib.*
 Sanderson, Mr., 853
 Sappa, Alessandro, 426
 Sardinia, King of, 689
 Saturninus, 516
 Savage, Mr., 453
 Saurin, Jacques, 163
 Saurin, Joseph, *ib.*
 Scaliger, 323
 Scarlett, Sir James, 930
 Schenouti, M., 317
 Schiller, 918
 Schlegel, Frederic, 33
 Schleiermacher, Dr.,
 33, &c., 634, &c.
 Schleusner, 59, 62, 63,
 207, 444, 744, 747,
 748, 831
 Schlich, Gaspar, 24
 Schmidius, 626
 Schmidt, J. E. C., 834
 Schoettgenius, 57
 Scholten, 208
 Scholz, Dr., 390

- Schott, 834
 Schröckh, 832
 Schwandner, Mr., 497
 Scott, Mr., 670
 Scott, Mr., of Aston, 7
 Sandford, 7
 Scott, Rev. James, 851
 Scott, Rev. R., 461, 537, 629, 631, 851
 Scott, Miss, 689
 Scott, Sir W., 923
 Scougal, Mr., 694
 Selby, Rev. Mr., 767
 Selden, Mr. John, 183
 Semler, 50, 268, 496, 835
 Seneca, 879
 Serapis, 904
 Sergenius, 859
 Servetus, 805, 808
 Sesonchis, 476
 Sesostris, 917, 918
 Shaftsbury, Lord, 89
 Shakespeare, 846, 868, 924
 Sharpe, Mr. W., 920
 Shaw, Mr. B., 232, 468
 Shawcross, Rev. R., 629
 Shenton, Mr., 920
 Shepherd, Rev. W., 67, 68, 70, 102, 122, 139
 Sheridan, Mr., 903
 Sherlock, Dr., 664, 665
 Sherwood, Mrs., 194
 Shield, Mr. John, 71
 Shobert, F., 918
 Shore, Samuel, Sen., 461
 Shore, Samuel, Esq., Jun., 72, 460, 625
 Shore, Mrs. H., 72
 Shuckford, 319
 Shuttleworth, Mr. J., 139
 Sidmouth, Lord, 133
 Silver, Mr., 432, 434
 Simeon, Rev. Mr., 704
 Simpson, Rev. Mr., 6, 704
 Sims, Rev. Mr., 413
 Sinclair, Mr., 141
 Singley, E. B., 304
 Skey, Mr. C., 447
 Skey, Mr. G., *ib.*
 Small, Rev. J., 139, 537, 612
 Smallfield, Mr. G., 226, 467
 Smethurst, Rev. R., 461
 Smirke, Mr. R., R. A., 126, 910, 925
 Smith, Dr., J. P., 128, 378, 641, 745
 Smith, Mr. J., M. P., 139, 379, 380, 386, 450, 468, 534, 541, 688
 Smith, Mr. Richard, 136
 Smith, Hon. R., 379, 450, 688
 Smith, Mr., (Penzance,) 930
 Smith, Mr. W., M. P., 77, 121, 135, 228, 367, 377, 378, 379, 380, 381, 458, 535, 548, 631, 767
 Soames, Rev., H., 273, 430
 Sobieski III., King John, 146
 Socciui, Niccolo, 23
 Soccini, Fra Pietro, *ib.*
 Soccini, Soccino, *ib.*
 Soccini. See *Socini*.
 Socinus, Alexander, 422, 570
 Socinus, Bartholomeus, 23, 188, 422
 Socinus, Camillus, 571, 572
 Socinus, Celsus, 571
 Socinus, Cornelius, 572
 Socinus, Darius, *ib.*
 Socinus, Faustus, 22, 571, 743, 808, 819
 Socinus, Lælius, 22, 422, 572
 Socinus, Marianus, (the Elder,) 23, 188, 422
 Socinus, Merianus, (the Younger,) 422, 570, 571, 572
 Socinus, Portia, 23
 Socrates, 161
 Somerville, Dr., 445
 Sophocles, 845
 South, Dr., 665
 Southwell, R., 64, 65
 Southey, Robert, 278, 292, 432, 920
 Sozzini. See *Socini*.
 Spencer, 64
 Spencer, Earl, 549, 688
 Sprey, Dr., 299
 Squier, Rev. J. O., 537, 851
 Squire, Mr. H., 461
 Stanger, Mr., 767
 Stannus, Mr. B. T., 911
 Staudlin, 599, 600
 Steinbart, 834
 Stephanoff, 920
 Steven, Mr., 377, 378, 379, 460
 Stevens, Mr., 453
 Stewart, Rev. R., 708, 768, 772, 778, 784, 806
 Stöber, 914
 Stonard, Mr., 931
 Story, Judge, 855
 Stothard, Mr., 920, 922, 923, 924
 Stowell, Lord, 616, 621
 Strafford, Lord, 184, 237, 925
 Strochling, Mr., 925
 Strype, 278, 432, 433
 Styles, Rev. Dr., 460
 Stuart, Rev. Mr., 414
 Suffolk, Duke of, 276
 Suicerus, 505
 Surridge, Mr. R., 535, 537, 852
 Sussex, Duke of, 468, 755
 Swanwick, Mr., 102
 Swinburn, Mr., 624
 Sykes, Dr., 50
 Sykes, Mr., M. P., 450
 Sylvester, 64
 Sylvius, Æneas, 24
- T.
- Tacitus, 523, 849
 Tagart, Rev. E., 537, 540, 767, 849, 931
 Talbot, Mr. E., 461, 626, 850, 931
 Taliesin, 582, 738, 885
 Taplin, Rev. J., 384, 850
 Tappan, Mr., 855
 Tarleton, General, 689
 Tartagonus, Alexander, 188
 Tate, Rev. Mr., 467, 630, 632, 763, 852
 Tatian, 354
 Tavernier, Mr., 428
 Tayler, Rev. J., 625, 632
 Tayler, Rev. J. J., 460, 462, 632, 763, 764
 Taylor, Mr., 805
 Taylor, Mr. Adam, 473
 Taylor, Rev. Dan, 484
 Taylor, Mr. Edgar, 135, 228, 377, 378, 381, 537, 547
 Taylor, Mr. Edward, 537, 539, 547
 Taylor, Miss, Emily, 120
 Taylor, Mr. H., 467, 537
 Taylor, Dr. John, 255, 443, 694
 Taylor, Mr. John, 460, 547
 Taylor, Mr. Isaac, 519
 Taylor, Rev. Mr., (N. A.,) 928
 Taylor, Rev. Philip, 66
 Taylor, Mr. R., 137, 230, 232, 377, 378, 453, 537, 546
 Taylor, Rev. R., 77, 930
 Taylor, Rev. Robert, 287, 461, 626
 Taylor, Mr. Thomas, 223
 Todeschi, Niccolo, 23
 Teggin, Rev. J. G., 305, 850
 Teller, Mr. W. A., 834

Temple, S. L., Miss,	301	Valknaer,	914	Washington,	790
Tenterden, Lord,	698, 630	Van der Palm, Mr.,	918	Waterland, Dr.,	644
Tertullian, 51,	265,	Vandyke,	925	Watson, Bishop,	502
352, 512, 757, 758,	798	Vansittart, Mr.,	441	Watson, Mr. John, 32,	
Teschemacher, Mr.		Varro,	495, 637, 638		381, 429
F. F.,	537	Vaucher, Professor,	143	Watts, Mr. Alarie, 918,	920
Tewkesbury, Mr.,	432, 433	Vaughan,	64, 65	Watts, Dr. L.,	727
Thayer, Dr.,	855, 856	Vaughan, Rev. Mr.,	7	Wawoe, Rev. G. B.,	
Theodoret,	56	Vaughan, Rev. E. T.,	441	383, 447, 461, 843,	931
Theodotus,	516, 657	Velleius, Paternulus,	658	Way, Mr. B.,	688
Theophilus,	269, 657	Venturini,	834	Waymouth, Mr. H.,	
Theophylact,	56, 207	Vernon, Admiral,	350	121, 136, 228, 229,	
Thiess,	834	Versey,	557	377, 378, 468	
Thomas, Mr.,	855	Vidler, Rev. Mr.,	384	Weare, Mr.,	431
Thomas, Rev. Joshua,		Villanor,	146	Webb, Mr. William,	425
692, 848		Vinson, M.,	413, 720	Wedgwood, Mr.,	66
Thomas, Rev. Samuel,	692	Vinet, M. Alexander,	279	Wegschneider, 50, 834,	835
Thomas, Rev. T. F.,	765	Virgil,	726	Welbeloved, Rev. C.,	
Thomas, Rev. Timothy,	692	Vitellius,	329	316, 625	
Thompson, Mr.,	414	Ulloa, Don Antonio De,	349	Wesseling, 317, 318,	914
Thompson, Mrs.,	920, 925	Voltaire,	14, 669, 672	West, Sir E., Chief	
Thoutmosis,	476	Vossius,	267, 658	Justice, Bombay,	307
Thrush, Mr.,	625	Usher, Archbp.,	183, 237	Westhall, Mr.,	920, 924
Thucydides,	523	Uwins, Mr.,	920	Westley, John,	2, 840
Thurtell,	431			Westley, Miss Sarah,	126
Tiberius, 175, 271,				Wetstein, 56, 205, 207,	
328, 845				210, 599, 758	
Tighe, Mrs. H.,	924	W.		Wetherell, Sir C.,	548
Tindal,	831			Wette, De, 34, 444,	834
Tiraboschi, 25, 191,	423	Wade, Dr. A. S.,	754	Whichcote, Dr.,	89
Tiraka,	476	Wait, Dr.,	634	Whiston,	245, 267
Tittman, Dr., 55, 59,		Waithman, Alderman,		Whitby,	267, 770
596, 746, 747, 748		450, 453		Whitear, Rev. W.,	72
Tobin, Mr. John,	127	Wakefield, Rev. Gil-		Whitehead, Rev. J.,	
Todd, Rev. Mr.,	118	bert, 255, 443, 627, 673		467, 763, 853	
Tomasi, Jugurta,	23	Walker, Mr.,	377, 378	Whitfield, G., 2, 6,	840
Tomline, Dr.,	928	Walker, Rev. Mr.,	383,	Whitfield, Rev. E.,	
Toms, Rev. S. S.,	849	767, 851		843, 850, 851	
Tooke, Mr. W.,	468	Walker, Rev. G.,	66,	Whittemore, Rev. T.,	177
Touchett, Mr. J.,	460, 608	853, 916		Woolston,	831
Toulmin, Dr., 22, 611,	612	Walker, Mr. John,		Wiche, Rev. John,	225
Townsend, Mr. W.,	460	296, 441		Wiche, Mr. J.,	467
Traill, Mr.,	414	Walker, Mr. Thomas,	460	Wickliff,	835
Trimby, Mr.,	931	Wall, Mr.,	267	Wilberforce, Mr.,	6, 670
Trimmer, Mrs.,	643	Wall, Dr.,	483	Wilfred,	862, 865
Truchess, Count,	415	Wallace, Rev. C.,	763	Wilkins, Mr. W.,	468
Tuam, Archbishop of,	239	Wallace, Rev. J. C.,	149	Wilkes, Mr. Alderman,	71
Tucker, Dean,	292	Wallace, Rev. R.,	467	Wilkie, Mr.,	923
Tuckerman, Dr.,	149, 855	Waller,	64	Wilks, Mr. J.,	137,
Turner, Mr. Sharon,		Wallis, Dr.,	644	229, 232, 377, 378,	
118, 273, 430		Walsh, Mr.,	926	379, 456, 460	
Turner, Rev. W., (of		Walsh, Dr.,	925	Wilks, Rev. Mr.,	ib.
Wakefield,) 88, 94		Walton, Bishop,	82	Willes, Chief Justice,	
Turner, Rev. W.,	126,	Wansey, Mr. H.,	695	78, 594	
460, 462, 625, 764,		Warburton, Bishop,	88	Willett, Rev. W.,	126
915, 926, 928		Warburton, Mr. H.,		William of Malmes-	
Turner, Rev. W., Jun.,		M. P.,	379, 468	bury,	862
102, 461, 628, 764		Ward, Mr.,	925	William III.,	28, 94, 530
		Ward, Mrs. T. A.,	126	William Henry, Prince,	569
		Wardlaw, Dr.,	122, 670	Williams, Rev. Mr.,	625
U. V.		Ware, Rev. H., Jun.,		Williams, Mr. E.,	582,
		749, 847, 855, 856		738, 886, 887	
Valdo, Peter,	337	Warren, Mr. A. W.,	920	Williams, Dr. John,	327
Valentinus,	268, 516	Warwick, Earl of,	425	Williams, Rev. J.,	467

- | | | |
|----------------------------|----------------------------|-----------------------------|
| Willoughby, Lord, of | Wood, Rev. Samuel, | X. |
| Parham, 249 | 461, 466, 641, 765 | |
| Wilmot, Lieutenant, 71 | Wood, Mr. T., 232, 377 | Xenophon, 214 |
| Wilson, Dr., 82, 419, 420 | Wood, Rev. W., 88 | Ximenes, Cardinal, 494, 572 |
| Wilson, Mr., 758 | Wood, Mr. W., 467 | |
| Wilson, Rev. Daniel, 7 | Woodthorpe, Mr., 454 | Y. |
| Wilson, Sir R., 424, 450 | Worrell, Mr. Thomas, 263 | |
| Wilson, Mr. T., 231, | Worsley, Rev. W., 631 | |
| 460, 468 | Worthington, Rev. H., | Yallowley, Mr. J., 232, 377 |
| Wilson, Mrs. C. B., 925 | 225, 759 | Yates, Rev. James, 255 |
| Winder, Dr., 909, 910, 911 | Worthington, Rev. J. | Yates, Rev. John, 66, |
| Windham, Mr., 508 | H., 695, 759 | 122, 460, 461, 764 |
| Winter, Dr., 225, 377, | Worthington, Mr., 923, 924 | Yates, Mrs., 70 |
| 378, 379, 381, 806 | Wotton, Sir H., 64 | Yockney, Rev. Mr., |
| Winter, Mr. R., 380 | Wrangham, Rev. Fran- | 377, 378, 379 |
| Wishaw, J., Esq., 468 | cis, 442 | Yockney, Mr. W., 231, |
| Woide, 599 | Wreford, Mr. H., 461, 625 | 232, 377 |
| Wolf, 634, 636 | Wreford, Rev. J. R., | York, Duke of, 123, 613 |
| Wollfe, Rev. J., 304 | 552, 631, 851 | York, Duchess of, 123 |
| Wolsey, Cardinal, 432, 437 | Wreford, Mr. R. V., 70 | Young, Dr., 313, &c., 474 |
| Wontner, Mr. Thomas, 460 | Wreford, Mrs. M., 70 | Young, Mr. James, |
| Wood, Mr., 136, 922 | Wright, Mr., 484 | 460, 534 |
| Wood, Mr. Alderman, | Wright, Rev. Dr., 703, | |
| 379, 450, 453, 460 | 704 768, 769, 771, | Z. |
| Wood, Mr. G. W., 460, | 783, 909, 910 | |
| 462, 537, 625, 764 | Wright, Rev. Peter, 632 | Zachary, Pope, 865 |
| Wood, Mr. John, M. P., | Wright, Rev. R., 383, | Zimmerman, J. J., 444 |
| 139, 450, 467 | 467, 686, 851, 852 | Zopyrion, 657 |
| Wood, Mr. Ottiwell, | Wünsch, 834 | Zoroaster, 637 |
| 137, 764 | Wynn, Sir W., 616 | Zsozini. See Socini. |

A

TABLE OF TEXTS OF SCRIPTURE, QUOTED OR EXPLAINED.

GENESIS i. 2,	56	2 Kings xix. 9,	476
6,	314	xx. 8—11,	574
ii. 10,	529	xxii.	917
17,	213	1 Chronicles viii. 21,	918
iii. 1—24,	90	xxviii. 9,	747
x. 1—4,	314	2 Chronicles xii. 3,	318
xiv. 3,	186	xiv. 9,	<i>ib.</i>
18,	629	xxxii. 12,	661
xv. 13,	316	xxxiv.	917
xviii. 16, 17, 19,	185	Ezra v. 1,	662
xix. 26,	<i>ib.</i>	vi. 14,	<i>ib.</i>
xxviii. 17,	852	Job xxviii. 28,	91
xli. 45,	315	xxx. 26,	317
xlvi. 34,	<i>ib.</i>	Psalms xxxv. 19,	502
xlvi. 6,	<i>ib.</i>	lxiii. 11,	186
Exodus iii. 14,	745	lxxv. 8,	915
xii. 40,	316	lxxxii. 6,	502
xiii. 2—16,	755	cx. 1,	317, 767, 810
xvii. 12, 14,	885	Proverbs iv. 18,	851
Leviticus iv. 4,	597	Ecclesiastes i. 4,	915
vi. 23,	59	viii. 11,	564
x. 17,	<i>ib.</i>	The Song of Solomon iv. 4,	659
xii. 4,	38	vii. 2,	89, 94
xvi. 21,	597	Isaiah ii. 2—4,	662
Numbers vi. 5,	38	xix. 18, 19,	333
viii. 8, 12,	59	xxviii. 11,	502
xvi. 7,	918	xxxviii.	319
xxiv. 20,	<i>ib.</i>	7, 8,	574
Deuteronomy vi. 4—9,	755	xxxix.	333
11, 12,	916	xl.	637
xi. 13—21,	755	xl. 3,	499
xxvi. 11,	417	xli. 4,	745
xxxii. 11,	331	xlvi. 10,	<i>ib.</i>
15,	885	13,	745, 746
39,	745	xlvi. 4,	745
xxxiv. 10,	885	xlvi. 13,	<i>ib.</i>
Joshua x. 8—11,	573	lx. 18,	671
12, 13,	50, 573, 734, 881	lxi. 1, 2,	499
Ruth i. 16,	186	lxvi. 19,	314
1 Samuel xv.	918	Jeremiah xxv. 1, 9, 12,	662
1 Kings iii. 1,	317	xvi. 17, 18,	<i>ib.</i>
xiv. 25,	317, 476	xlvi. 31,	<i>ib.</i>
xvii. 6,	724	Ezekiel xxvii. 13,	314
2 Kings i. 2,	89, 94	xxviii.—xxix. 20,	501
xvii. 4,	319	xxxiv. 23,	660
xix.	<i>ib.</i>	Hosea iii. 5,	<i>ib.</i>
VOL. I.	3 U		

TABLE OF SCRIPTURE TEXTS.

Amos v. 20,	499	Mark xiii. 14,	501
vi. 5,	660	32,	49, 209
ix. 11,	<i>ib.</i>	xiv. 27,	501
Nahum i. 15,	501	xvi. 9,	207
ii. 8—13,	334	Luke i.	359
Micah iii. 2,	662	16, 17,	501
iv. 1—3,	<i>ib.</i>	23,	38
v. 19,	<i>ib.</i>	25,	37
MATTHEW i. ii.	175	26, 38, 42,	<i>ib.</i>
i. 21, 22,	205	80,	36
ii. 5, 6,	511	ii. 1—20, 22—52,	37
15, 17, 18,	501	21, 22,	38
iii. 1,	686	1,	<i>ib.</i>
11,	206	4,	37
16,	56	6,	38
iv. 1—11,	207	iii. 1—20,	39, 172
14,	501	4,	501
19,	56	iv. 14, 15,	39
24,	207	17,	501
v. 16,	850	17—19,	499
17,	498	33,	39, 361
18,	56	38—44,	40
22,	57	v. 1—11,	<i>ib.</i>
39,	361	27,	39, 40
vi. 1,	748	vii. 11—50,	41
vii. 5—11,	43	27,	501
12,	498	viii. 1,	41
viii. 17,	501	21—56,	<i>ib.</i>
20,	208	ix. 10, 18,	<i>ib.</i>
ix. 13,	501	51,	42, 45, 46
17,	40	53,	185
xi. 10,	501	x. 2,	851
xii. 7,	<i>ib.</i>	41, 42,	721
8,	208, 209	xi. 1—13,	43
31, 32,	44, 208	29, 30,	501
39—41,	501	37—54,	43
46,	41	45,	44
xiii. 14,	501	xii. 1,	<i>ib.</i>
xvi. 2,	44	10, 22,	<i>ib.</i>
4,	501	31, 32, 34, 53, 54,	<i>ib.</i>
9, 10,	42	xvi. 1—12, 15—18, 31	45
13—16,	208	29—31,	498
14,	501	xvii. 13,	42
16—19,	767	31, 32,	186
xviii. 3,	130	xviii. 8,	45
15, 18,	537	xix. 47,	46
20,	887	48,	45
xx. 28,	59	xxi. 5, 36—38,	46
xxi. 2—7,	209, 210	xxii. 1—6, 24—38, 47, 52,	<i>ib.</i>
4, 5,	501	xxiii. 49, 55,	<i>ib.</i>
xxii. 40,	498	xxiv. 21, 25, 26, 27, 44,	498
xxiii. 14, 24, 25,	44	44,	505
xxiv. 15,	501	John i. 29,	596
xxiv.—xxv. 46,	46	45,	498, 632
xxvi. 6—13,	41	46,	631, 632
31,	501	ii. 25,	598
xxviii. 19,	210, 264	iii. 7,	477
Mark i. 2,	501	iv. 23,	767
23,	499	35,	849
ii. 27,	626	v. 2—4,	598
iii. 31,	41	19, 21, 23,	60
vii. 6,	501	39,	498
x. 45,	59	vi. 1,	62
xii. 29, 30,	283	45,	499

TABLE OF SCRIPTURE TEXTS.

959

John vii. 42,	501	1 Corinthians iii. 21,	626
53,	600	iv. 13,	765, 852
viii. 1—11,	599	v. 7,	596
24, 28,	745	vii. 29—31,	916
55,	747	x. 41,	851
56, 57,	744	xiv. 21,	501
58,	743, 748	xv. 28,	879
x. 30,	746	2 Corinthians v. 21,	590
34,	502	vii. 10,	850
xii. 1—8	41	Galatians i. 12,	687
15,	501	ii. 10,	590
39—41,	ib.	iii. 11,	501
xiii. 11,	208	13,	590
xv. 25,	502	17,	317
xvii. 1,	747	22,	590
3,	746, 878	vi. 9,	830
5,	596, 747	Ephesians i. 4,	746
10,	ib.	iv. 1—6,	767
22, 24,	748	5,	264
xix. 14,	176	vi. 1, 2,	876
35,	359	Philippians ii. 6,	92
37,	501	12	592
xx. 16,	42	iii. 9,	597
28,	748	Colossians ii. 12,	264
xxi. 25,	359	iii. 14,	703, 909
Acts ii. 16,	501	1 Thessalonians ii. 19,	853
22,	38	2 Thessalonians ii. 7,	537, 823
42,	850	iii. 13,	830
iii. 18,	499	1 Timothy ii. 5,	626, 631
vii. 6,	316	6,	59
42,	499, 501	iv. 16,	853
43,	ib.	2 Timothy i. 9,	748
viii. 28,	ib.	ii. 5,	763
xiii. 15, 27,	499	19,	875
41,	501	23,	837
xv. 15—17,	ib.	iii. 14—17,	637
xvii. 28, 29,	130	iv. 13,	435
xviii. 22,	629	Titus ii. 11—14,	851
xx. 27,	824	Philemon ver. 1, 10, 11,	16
28,	758	Hebrews x. 25,	931
xxiii. 6,	130	32, 33,	915
xxiv. 14,	498	37, 38,	501
xxvi. 22,	ib.	xi. 13,	741
30,	176	James i. 8, 9,	695
xxviii. 23,	498	iv. 14,	762
25,	499	1 Peter i. 19,	596
Romans i. 17,	501	2 Peter i. 13, 14,	766
iii. 20,	590	iii. 22,	792
21,	498	1 John iii. 5,	597
v. 19,	590	iv. 3,	853
vi. 3,	210, 264	2 John ver. 10,	130
ix. 13,	501	Revelation vii. 1,	529
25—27,	ib.	xiii. 8,	746
30, 32,	590	xvii. 8,	ib.
x. 8, 9,	851	xix. 17,	501
13, 15, &c.,	ib.	xx. 8, 9,	ib.
1 Corinthians i. 13,	264	xxi.	529
30,	590	23,	198
ii. 14,	669		

